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COLLEGE SERMONS

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COLLEGE SERMONS

BY

LANGDON CHEVES STEWARDSON, L.H.D., LL.D.

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TO CLARA

IN GRATITUDE FOR LIFELONG
HELP AND INSPIRATION

PREFACE

THESE sermons with two exceptions were addressed to the Undergraduates and Faculties of Lehigh University, Hobart College, Columbia University and the University of Michigan.

Their primary purpose was to stimulate religious experience in its various phases of feeling, thought and action, and to develop human character and personality. In the effort to realize this purpose I have told the story of the religious life, as I myself have known and understood it, from its first stage in the vision or the dream to its final hope in God through the kind of life that was lived by Jesus of Nazareth. The story itself is necessarily imperfect, but attempts have been made to describe certain outstanding and vital aspects of the religious life as it feels and thinks and struggles to-day. In the course of these attempts it is pointed out that Religion is indigenous to human nature and not an imported product, that it has many other forms besides the ecclesiastical one, and that its great function is to spiritualize the whole of human life and every one of its occupations. Naturally, too, and as a thing of life, it is subject to development. Its growth involves changes in theologic statement as well as in the particular objects and methods of practical endeavor.

I have also sought to emphasize the inclusiveness or catholicity of spiritual qualities, and have therefore drawn my illustrations from the lives of good men

everywhere. Heathen virtues are virtues and not vices, righteousness is righteousness wherever found, faith is a deeper and more comprehensive thing than an assent to specific tenets, while love alone keeps faith alive and reason sweet and true. In every sermon I have striven to quicken spiritual insight and arouse appreciation for spiritual values. Notwithstanding the numerous ecclesiastical perversions of the Religion of Jesus I still hope for a live church through the development and socialization of live individuals; for the ultimate authority in religion, here on the earth, rests for me neither in the Scriptures nor in Popes or Councils, but in the divine within the human — the immanent God. And it is this which I believe to be real faith in the Holy Spirit.

L. C. S.

The Century Club
New York, *February 3, 1913*

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COLLEGE SERMONS

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I

THE FUNCTION AND POTENCY OF THE DREAM

"And they said one to another 'behold this dreamer cometh.'"
GENESIS XXXVII: 19.

WE stand, students of Hobart and William Smith Colleges, upon the threshold of another academic year. For some of you this season is the first beginning of your college life, but even for the others it is a fresh beginning or a new start: while all alike, whether beginners for the first or the fourth time, are here with the hope of doing reputable work or with the resolution of making that work more reputable than ever before. I wish therefore to utilize this spring time of the college year, when the buds of promise are opening in your minds, by making an attempt to assist you, if I can, in bringing these buds to flower. All the Faculty indeed are here for the self same purpose and each one in his sphere will give you every assistance in his power. It is my special privilege, however, to speak to you, as occasion permits, from this college pulpit; and I recognize the importance of the opportunity and the gravity of the obligation which are mine. I know that although the preacher has the advantage of having the conversation all to himself and is without fear of inconvenient

interruption, he is also seriously handicapped by the attitude which the pews now generally assume toward pulpit discourse. "As dull as a sermon" is a proverbial phrase whose justification by fact and in experience is all too ample, and even people who are ready to pay close attention to a lecture of an hour's length begrudge the bestowal of half that time on the lucubrations of the parson. Nevertheless, and notwithstanding such an uninvigorating atmosphere, there are matters of gravity and moment upon which I shall feel myself moved to address you from time to time. They are matters of too much scope and width of application to be dismissed in ten or fifteen minutes, and they are also of too fundamental and serious a character to be treated unadvisedly or lightly or in the fear of man. At the risk of being tedious to a few of you I shall therefore insist upon giving my subjects a measure of the development they undoubtedly deserve and on treating you with the real respect involved in a sustained appeal to your intelligences. I want to present and describe the great issues of life and enlist your interest in their pursuit. I wish to so move your hearts that they will attach themselves to the noblest objects of endeavor, and I desire with God's help to do it all with that tolerant understanding of conflicting opinions and diverse points of view and with that heartfelt longing to be of genuine service which shall bring forth ripe and wholesome fruit in time to come.

My subject to-night is the function and the potency of dreams — day dreams, of course; for it is the dreams constructed in our waking moments which shadow forth the inmost wishes of our hearts and show, as in a picture seen in crystal, the destiny toward which we move. There are those indeed who think of dreams as sorry stuff and others who regard them as even pestilential and pestiferous — the factional foes of fact and the ene-

mies of hard work and practical activity. "Behold this dreamer cometh" is the contemptuous exclamation of the commonplace sons of Jacob when they see the figure of their brother Joseph wandering toward them through the fields. Charles Kingsley also sings,

> "Be good, sweet maid, and let who will be clever;
> Do noble deeds, not dream them, all day long:"

Good advice beyond question, but given apparently with the naive assumption that if one falls to dreaming one will never get up for action, and that if one busies oneself with deeds one will have no further need for the dream. It ought however to be unnecessary for me to say that I hold no brief for the idle dream life of the visionary or for the maudlin pastime of building castles in the air instead of on the solid earth. What I have actually in mind is to point out the useful purpose that dreams fulfil in our mental economy as well as the power they exercise in bringing events to pass. The shepherd sons of Jacob, busy with the details of sheep raising and the bickerings of personal jealousy, accomplished nothing worthy of record, whereas the dreamer Joseph became the governor of a great country and held the destiny of thousands in his hands.

Now dreams it may be said are in many respects like prayers. Not every dream attains fulfilment, and even those which finally embody themselves in concrete forms do not correspond in every detail to the actual events which come to pass. Like prayers again they constitute only one link in the chain of forces which eventuates in results. To expect dreams to accomplish everything is as foolish as to think that all a man has to do is to pray for something in order to get it. And yet it is just as irrational to pooh-pooh dreams and prayers as worthless and negligible as it is to think they can be realized with-

out effort and apart from the assistance of other psychical and social forces. Needful however as these other psychical and social forces are in bringing about the fulfilment of the dream, they themselves and in their turn would be but blind, conflicting powers did not the dream bestow upon them the guidance and coördination of purpose and light. And this brings us to the first part of our subject — 'the functions of the dream.'

The character of these functions we may, I believe, best observe by noticing the way in which the effective dreams of our own lives arise. We have them at all because we have been gifted to a greater or less degree with the faculty of imagination: that faculty of mind by which men take of the rich materials furnished by experience and construct from among them ideal portraitures of what may be or ought to be or of what is the true theory or veritable explanation of things as they are. And such ideal reconstructions of the facts of experience and the materials of nature are not by any means confined to plastic art or poetry, neither are they limited to those mere fanciful creations of fairies and centaurs which have no real existence in heaven or earth. On the contrary, the faculty of imagination is the prized possession of the mathematician and physical scientist as well as of the dramatist or prophet; and without it, it may be truly affirmed, we should have been forever deprived not merely of Plato's Republic and More's Utopia and Jesus' vision of the Kingdom of God, but also of the new Physics and the new Chemistry as well as of the new industrial and social worlds which are being evolved before our eyes. The ideal reconstruction of things is in fact the sublime task on which the human mind is everywhere engaged. No sphere of activity is without it. The statesman, the business man, the physicist, the explorer, the engineer: all have their

dreams, and without these dreams they would be but automata or hacks, not men; wholly incapable of intellectual, industrial or political leadership.

For consider but for an instant the vast field which these ideal reconstructions cover. Faced by the records of the rocks the Geologist frames a theory or dream of the processes which have shaped the worlds and wins a perspective of the many ages through which these processes have been at work. Confronted by other facts men have framed the atomic theory and the theory of gravitation, the nebula hypothesis, the theory of the conservation of energy and of electrons. One and all of them are dreams of the imagination; but not by any means foolish or idle dreams; for they are those necessary mental pictures or ideal reconstructions of the universe by which its laws are discovered, its unity adumbrated, and practical invention as well as industrial progress rendered possible. It is indeed a grievous error to suppose that science has no affiliation with poetry and that facts are beyond the need of the organizing touch of imagination. In truth, Buckle in his famous History of Civilization sees a close connection between the great poets of Shakespeare's time and the work of William Harvey and Sir Isaac Newton and argues that the absence of anything like true poetry in his own day accounted for the dry-as-dust science so familiar to the eye. He pointed out also that great scientists have also been devout lovers of poetry, and for the reason that the exercise of the imagination presents the astronomer and biologist with a new heaven and a new earth, in which to live, as truly as it does the poet and the seer.

Everywhere, therefore, imagination is at work fashioning its lofty dreams, and even in our own modest experiences we can discern the functions it discharges in the enlightenment and guidance of our lives. We are en-

gaged for example on the routine work of the office and buried deep in its details. One business letter or one interview succeeds another, and there is no apparent connection between them. The mind indeed is often forced to turn a complete somersault in order to transfer itself from the claims of a given petitioner or the demands of a certain problem to the further claims or demands which follow. Viewed at such moments life seems to be simply "one thing after another": first this, then that: one fragment of experience jostling and rubbing against another fragment of experience and in the wear and tear and friction of the process leaving the spirit in which the indiscriminate crowding takes place weary and adrift. What occurs in the office is repeated in the laboratory and the study: one experiment after another, stacks on stacks of statistics, this man's theory and that man's theory, facts without number and books without end. The statistics may be neatly tabulated and the books properly catalogued and the facts arranged in their appropriate cubby holes; but the mind to which they present themselves or in which they find cold storage is conscious only of a flux of impressions or a succession of unrelated and disconnected images. The college student too knows what it is to be aware of a certain discontinuity or detachment in his order of studies. The whole day is arranged of course according to schedule. There is an enforced succession in time, but there is a break or gap at the end of every hour that nothing seems to mend or bridge. First comes Trigonometry and then comes Greek and then an English theme and finally, and on top of all the rest, Psychology or Physics. "Life is just one thing after another," and what earthly connection one particular study has with the next except that each is a part of the curriculum and required for graduation, looks past finding out.

Such are examples of that disconnectedness and brokenness of experience which the march of seemingly unrelated details through the mind forces on us all. At such times we seem to be the mere prey of circumstances, the victim of details, tools and puppets in the hand of a mechanism which we can neither resist nor control. Many there are indeed who never succeed in escaping from the treadmill of this discontinuous succession of detail -- be it the succession of job upon job or of one social pastime or diversion after another — and the fact that any one of us does manage to do so is due to the interposition of the imagination or the coming of the dream. Laboring at our several studies or immersed in the details of the desk there suddenly arises the vast vision of learning or of a great business or of a noble college. Instantly the heterogeneous fragments fuse together and run into one alluring picture that fascinates the eye. As if by magic we are transferred from a chaos to a cosmos. Everything finds its place down to the smallest and most insignificant detail. Nothing now seems worthless or superfluous. Every item of knowledge is of value, no fact or experience can be spared: for out of the welter of disjointedness has emerged the dream which has given unity to the whole.

Here then is the first function of the dream: the gift of mental unity. It enters the mind of the inventor, and all the refractory or scattered bits of steel and wood and iron arrange themselves as parts of a new machine. It dawns upon the intelligence of the young collegian, and he sees himself as a physician in charge of a hospital or as a judge presiding on the bench. It appears to the perplexed investigator, and the endless series of experiments which seemed for so long to lead no whither are merged at last in the light of intelligible theory or hypothesis. So it is that the dream gives unity to life

and gathers up the manifoldness of experience into an organized world of thought and action.

And then because of this unity and coherence of experience and of the light which the dream diffuses over the whole, a thread of purpose discloses itself as connecting many diverse thoughts and acts and weaving them all into a pattern which it is the mission of our lives to work at until the shuttle drops from our hands. The greatest and noblest dreams of course are those which simply assign us a share, however insignificant, in some common human undertaking of far-reaching sweep and moment. The dream of a higher education for the masses and of improved opportunities for labor, the dream of a contribution to thought or knowledge which shall broaden the reach of science and multiply the benefits of practical utilities, the dream of redressing specific wrongs and the making of society a healthier and happier organism, the dream of reclaiming the vicious and enlightening the ignorant, the dream of reforming business methods and political management, the dream of inspiring in the breast of the every-day citizen a more unselfish patriotism and a more enlightened religion; all these and many more — the educational dream, the scientific dream, the industrial dream, the political dream, the religious dream — disclose a common end or purpose which has been slowly realizing itself through time and which at last claims us and our abilities as partners in its ultimate achievement.

Other dreams there are of a more selfish character than these which also bring into men's lives the connective warp and woof of purpose. The dream of a great fortune or of individual fame and power or of human recognition and applause — these too divulge to men congenial purposes which enlist their gifts and guide their zeal. And since human nature, as we know it, is

a mixture of the individual and social self, the nobler and baser dreams are apt to interfuse in varying proportions in almost every man's experience. It is difficult indeed to work for a great cause and have no thought of personal reward. Even the disciples of Jesus asked, "and what then shall we have who have forsaken all and followed thee?" Also the nearer and more egoistic purpose often seems as if it had more fascination and effectiveness, at least in the beginning of a man's career, than the nobler, social one; and yet the very fact that some of the cruellest individualists seek to benefit society before they die, the fact that those who have apparently had no thought but of themselves and their own bank account, turn round, before their days are done, and give large sums for furthering research and education — this very fact would seem to show that purpose of itself, once faithfully pursued and grown effective, unfolds and widens out with years: that the larger aspects of it reveal themselves at last, and that ultimately the humanness in every man's heart makes claim and asks the opportunity to be heard. Even with the habit of a lifetime at his back it is impossible for anyone to live exclusively to himself. The purpose so ruthlessly and selfishly followed for many a year craves application to the common weal and a living share in common enterprise and progress.

If then the most selfish purpose, because of association with nobler springs of feeling, unlocks resources of social fellowship and blessing and owns itself defeated and undone unless it can bestow them on mankind, it would appear that the dream's function of disclosing a purpose contains within itself far-reaching results and unsuspected benefits. This purpose rescues us at the start from drudgery and stumbling blindness and finally unfolds, even after having been selfishly appropriated for a time,

into the conscious recognition of its social and religious meaning. And if this be true, then am I required, in trying to describe the dream's great functions, to emphasize its social bearing and to paint the glory of those loftier realms of operation and fulfilment to which its purpose mounts. To do this is not to lose one's foothold on the solid earth but to recognize the actual and concrete outcome of countless human efforts. Beginning perhaps in selfish love of learning, wealth or power the purpose broadens as it moves, and learns before its course is run that in the organization of industry or knowledge, in the search for natural law, in the conflicts for supremacy of given principles of government it has been exercising God-given faculties for truth and character and sharing purposes, albeit in a blind and human way, which permeate the social being and issue from the mind of God. Yes, it learns that even despite its bounded egoism and acquisitiveness it has been working better than it knew and that the end it cherished and thought its own is but part of a transcendent plan that runs through ages and comprehends the growth of human faculty and the conscious partnership at last of man's mind with the mind of God.

And here one further function of the dream grows clear: I mean its power to stir and fire the emotions. The drudgery of routine, where vision fails, brings with it no quick throb of the pulse, no bound of the heart. Men are content to move about and turn from task to task because their bread depends upon it and they must live. They tug at their loads like beasts of burden, and when released from the traces lie down to seek escape from it all in sleep. But when the dream appears the heaviest tasks grow light and even drudgery no longer chafes and frets. The vision has brought peace or hope or joy or inspiration: and, with its advent, life has been

changed and glorified. The young man, with the dark doubt of what he is good for or meant to be once swept from his mind, rejoices in the dream that pictures his vocation and assigns his faculties their special use. In learning his place in the social complex and the need of his personal work, his heart takes fire. Great tasks and problems lie everywhere about him which call for feats of intellectual and moral prowess. There are cures to be discovered for rheumatism and cancer, there are mines to be opened up and lines of railroad constructed, there are improvements to be made in the machinery of the shop and in the yet more delicate machinery of the forum and the market-place, there are colleges to be developed and hospitals to be built and roomier dwellings provided for the populace, there are races to be civilized at home and abroad and the poor are to have the gospel preached to them by agencies which bring them not merely pious words of doctrine and exhortation but practical methods of ameliorating their condition and serviceable means of furnishing them the chances to think and work and live and love as men.

So do the dreams arise: in this man's mind one dream, in that man's mind another; but one and all, as they unroll themselves, bestir the emotions and give to life new zest and color. The rattling of the dry bones of convention induces nervous prostration, and the noise and dust and sweat of daily drudgery and competition are irritants and sources of fatigue. Skirmishing in the ranks of our own light batallion and out of sight of the whole army we fall to quarrelling perhaps among ourselves or scrambling for cover or for the safe places or for the portion of booty that we think belongs to us. But the dream cometh and we are sensible of a new heart within us, as well as of a new heaven and earth round about. The smoke of the conflict clears away,

the din of the immediate struggle is for a space unheard, and out of the thickets and on the hills on every side the many hosts of combatants emerge and the magnitude of the issues for which we are struggling stands revealed. Then it is that the heart beats high and the cheek pales with the emotion of a lofty purpose in which we have our share. The words of our division commanders ring out over the field and give that purpose a voice. We hear them thunder forth the stirring appeals of country, science, art, religion, God; and as we hearken to these accents of our dream we bound afresh with throbbing pulses into the glory of the fray.

This threefold function is therefore discharged by the dream. It gives a unity to life, suffuses it with purpose and kindles emotions into flame. It integrates, guides and inspires and so evokes a power in whose might the noblest aims are accomplished, sorrows borne and deeds of heroism done. Three great men of the last century dreamed a splendid dream. Each dreamed it in his own way and devised means of his own for bringing it to pass; but the heart of all three dreams was the same — "Italian Unity." One carried it with him into exile across the seas and kept it ever fresh in memory as he was fighting battles on an alien soil: the second pondered on its principles and blessings in a musty London lodging house: the third thought long and deeply and planned his diplomatic moves and policies on a farm in his native land. Garibaldi, Mazzini, Cavour: one in Uruguay, one in England, one in Piedmont, yet all were dreaming of the day when they might drive out foreign and domestic foes and make of their divided and distracted country one people and a nation of the earth. Through many weary years, through sieges and marches and battles, through disappointment and defeat, the dream lived on until all obstacles were finally overborne and on Decem-

ber 5, 1873, Victor Emmanuel entered Rome and Italian unity was won. The long and arduous strife on battle-field and in the council chamber and in the cabinets of Europe was over at last. For centuries poor Italy had been a prey to fireside feuds and plundering priests and foreign soldiers: the land was distraught and wellnigh in despair. But then the dreamers came — Garibaldi, Mazzini, Cavour — and in the power of their dream Italy rose up and seated herself among the nations of the world.

A dreamer of another type was Henry M. Stanley the explorer: the man who found the lost Livingstone, traversed many times the wastes and forests of darkest Africa, discovered the sources of the Nile and solved the mystery of the Lualaba; the man who fought the slave trade in its native haunts, carried civilization and English missionaries into a savage land and himself converted a million of people to Christianity. And all this he did in the power of a great dream.

On February 25, 1874, on arriving at the Island of St. Vincent and hearing for the first time of the death of his friend Livingstone, he writes, "Dear Livingstone! another sacrifice to Africa! his mission, however, must not be allowed to cease; others must go forward and fill the gap. 'Close up, boys, close up. Death must find us everywhere.' May I be selected to succeed him in opening up Africa to the shining light of Christianity! . . . May Livingstone's God be with me, as he was with Livingstone in all his loneliness. May God direct me as he wills. I can only vow to be obedient and not to slacken."

Such was Stanley's dream as described by himself, and what he testifies as to his purpose his wife confirms when she writes, "What his vision saw, what his supreme effort was given to, was the transformation of its millions

of people from barbarism, oppressed by all the ills of ignorance, superstition and cruelty, into happy and virtuous men and women. His aim was as fine and as high as Livingstone's. But as a means, he looked not alone to the efforts of isolated missionaries, but to the influx of great tides of beneficent activities." In the spirit and the power of this vision Stanley toiled and suffered. The king of Uganda wrote him, "Say to the white people that I am like a child sitting in darkness, and cannot see until I am taught the way." Stanley forthwith appealed to England. "Then followed," in the words of Dorothy Stanley, "the prompt response, the planting of the mission and the heroic story of the Uganda Church triumphing over persecution and martyrdom." In 1901 "the Uganda people had built for themselves three hundred and seventy-two churches, with nearly one hundred thousand communicants, who were not fair-weather Christians. A week or two after Stanley's death, the great Cathedral of Uganda was solemnly consecrated and opened for service."

Behold another striking proof of the potency of dreams. The centre of Africa was long a dark and unknown land. The map of the country was a blank. But then the dreamer came. The wilderness was traversed, geography was enriched, the newly discovered land was opened up to civilization and "the people who sat in darkness saw a great light."

And now, young people of Hobart and William Smith Colleges, what are your dreams? I have tried to show you to-night that these dreams are constructive centres of life. Some of them of course are but fanciful or grotesque while others again are trivial or even bad. I have told you only of the great and good dreams of mankind for it is these I pray which may possess and inspire your minds. What then I repeat are your

dreams? Victories on the ball field perhaps, social conquests or the receipt of a larger check than usual from home! Well, I do not wish to speak unsympathetically of these natural but relatively unimportant visions, neither do I mean to treat them with contempt when I beseech of you, during this blessed period of youth, to look beyond the boundaries of the playground and the pleasures of the dance and the comforts of an income to those important things that should be thought and done for country, humanity and God.

We are living today in stirring and momentous times. In politics, old party lines are breaking down and a demand for the reconstruction of political ideas and institutions is growing clear and loud. In social and economic life the individualistic faith and habit of "each man for himself" are being brought to trial at that bar of justice where "social service" and the national weal are seated as the judges. In ecclesiastical life the jealousies and strifes of warring churches are seen to be less poignant and severe, while the dream of unity within the Kingdom and sovereignty of God is gaining in distinctness and in strength. A nobler and freer Democracy, a truer human brotherhood, a purer and more Catholic Church: these are some of the vaster visions of our time.

They ask, as all visions do, for reconstruction: the reconstruction of democracy, the reconstruction of political and industrial institutions, the reconstruction of the Church. There is nothing alarming or even novel in all this, for reconstruction is an evidence and necessity of life. The dream of the architect and engineer reconstructs our cities and gives them roomier buildings and broader streets and larger parks. It improves the water supply, increases facilities of transportation and makes the night almost as clear as the day.

Moreover, the reconstructive work that the dream is doing for our material environment, that it also asks, and with even greater show of need, to do for our spiritual possessions and activities: our habits of thought, our ideals of business, our treatment of our brethren, our contracts, creeds and constitutions. There is nothing, let me reiterate, which is alarming in all this; for reconstruction of ideas is prophetic of development. It is only an old dog that cannot be taught new tricks, and, for a like cause, it is only the old man and the effete civilization that are insensible to new ideas and scornful of new visions. We venerate our Constitution, but we do not hesitate to amend it as the occasions or the necessities of national life require. In like manner and for the same reasons, amendments to our laws, our systems of education, our management of public utilities, our inherited notions and formal faiths — such amendments, one and all, are imperative. The visions of ampler justice and clearer intelligence and human brotherhood and vital religion are calling for them, every one.

But the sons of Jacob are with us still and they remain as hostile as of old to Joseph and his dreams. The dreams of Joseph are innovations. They call, as all dreams do, for reconstruction, change, reform. The sons of Jacob do not like alterations in existing conditions. They are in possession of rich flocks and herds, they are making as high as fifty per cent on their investments and are in the habit of going to church on Sundays and being looked up to as leading Christian laymen. And so, "the old is good enough for us," they cry: "the old Party, the old Guard, the old Church." "Let well enough alone," they insist. "Is not the country prosperous and business good? Why should this dreamer come and unsettle the market and diminish profits and

disturb our Christian peace?" "Away then with this Joseph! Slay him, throw him into a pit, sell him to the Egyptians and we shall see what will become of him and his dreams."

Fortunately Joseph is not so easily got rid of, neither are dreams so lightly brought to naught. These dreams are the saviors of society. They are the beginnings of new and better things: the emergence of more intelligent and comprehensive perceptions or ideas, the luminous movements of fresh purposes, the passion of bright hopes and inspirations.

They are, on the other hand, and as I reminded you at the outset of my discourse, but a single factor in that process of causation which leads to actual achievement. To be without the dream is to be listless and indifferent, devoid of initiative, and empty of living faith and aspiration. The dream once dreamed, however; the picture of a reconstructed democracy or church once present to the mind, and the call goes forth at once to every human faculty and every social agency to assist in its fulfilment. To withhold this aid, which is the aid of efficient work, is to condemn the dream to powerlessness and to bring it into contempt. It is because so many men seem content with the mere telling of their dreams and the enjoyment of the attendant emotions: it is for this reason that dreams are so frequently despised and the value of the dream itself is either unapprehended or denied. Remember therefore, that to be worthy of the vision is to proceed forthwith to effective work; and effective work, forget not, is that which lies along the line of one's own specific efficiencies. Every one of these specific efficiencies has its own quota of labor and its own peculiar utility to place at the dream's disposal. The dream of true democracy can never be realized by politicians alone, neither can the vision of the Kingdom

of God be established by the isolated preachments and endeavors of the clergy. The fulfilment of these dreams and of others like them requires the contribution of every man's gift and the coöperation of every man's skill.

Go forth then to the fulfilment of these dreams determined to be good lawyers, good surgeons, good teachers, good engineers, good merchants, good judges, good statesmen, good ministers; for all these, as members of the social body, have part and lot in social welfare and in the fulfilment of the social dream. Go forth then resolved to be competent in your vocation and to perform its tasks with conscience and intelligence. Go forth also determined to offer this specific efficiency as your glad service towards the realization of the dream. Keep not your gift for yourself. Place it at the disposal of your country, your fellow-men, your God. From God it came and the purpose of God it should subserve. Do this! and you will, like Joseph, and as a husbandman of God, make harvest of the best fruits of life for the granaries of the nation and the public good. Do this, and like Joseph again, when the days of dearth and travail arrive you will know that the Nation is ready for the emergency and that she is provided with rich resources to bestow on those who ask of her the bread of life. Behold the dream!

II

THE SPIRITUAL LIFE AND WORLD

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." JOHN III : 8.

"For he looked for a city which hath foundations, whose builder and maker is God." HEBREWS XI : 10.

I AM going to speak to you to-night of the birth and development of the spiritual life and world. The spiritual life! To some men this phrase at once suggests something sickly, emaciated, ascetic. It calls to mind the monk kneeling in his cell and trying by prayer and fasting to banish from his senses the fragrance and the music of the world. Or again it pictures the anemic form and aspect of the goody-goody young man, the young man with but little blood in his veins and even less thought in his head. Once more it reminds one of gush and froth and inanity, the whites of upturned eyes, people who speak indeed with many tongues but with little or no understanding. Now I shall ask you to eliminate if possible the memory of such deformed and, in some cases, degenerate types of the spiritual life and be ready to look at that life in all the vigor and variety of appearance with which it actually presents itself in consciousness and in the world.

The Spiritual life! Spiritual things! What is meant by such words as these? The stone we throw into the air, the bank-note we crumple up and thrust into our

pockets, the cars by which we travel from place to place, the walls of the church by which we are surrounded, the pews in which we are sitting — all these we call physical. But the thought which flashes through my mind and brings with it a momentary gleam of light, the affection that gives it warmth and glow, the will that flexes our muscles and embodies itself in conduct — these are Spiritual. I cannot take my thought out of my brain and examine it under a microscope as I can the nerve cells with which it is associated. I cannot tear the hot affection from my heart and cast it forth among the dried grass and stubble of the field to consume them. I cannot disengage my will and hurl it down the mountain side and hear the crashes of its fall reverberated from peak to peak. No, these spiritual activities — thought, will, feeling — are functions of the mind, facts of consciousness, inward states of being.

Are these spiritual functions, however, enough of themselves to give us the spiritual life? We answer "No," for they may be exercised in two divergent and opposed directions. They may look up or they may look down. They may ascend to heaven or sink to hell. My thought may busy itself with my belly or my character. My affection may be a lust of the flesh or a passion for truth. My will may stoop and grope amidst the dust and garbage of the earth or it may rise erect in righteousness. Thus our spiritual functions — thought, feeling, will — may be inspired by material ambitions and concern themselves with material objects, or they may be fired by spiritual aims and busy themselves with spiritual objects. To obtain the spiritual life therefore, the spiritual functions must be exercised in spiritual things. It is as they look aloft to beauty, truth and righteousness and begin the lifelong struggle of their attainment that what we term the Spiritual life

is born. The mind that seeks through the untrodden jungles of this universe for the greater mind that gave it birth — its laws, its precepts, its commands: the will that pushes its way among the pitfalls and temptations of this fascinating world to find the perfect righteousness that shall interpret and fulfil its pure desires: the affection that thirsts for that abounding and exalted love which shall complete and satisfy its ardent longing — all these are movements of the Spiritual life — the life that seeks in every function the spiritual object of its faith.

Like all life this inner spiritual being has its stages of growth; its birth and infancy, its youth and its maturity. Turn we first then to its birth and infancy preceded as they are by those sharp labor-pangs of embryonic growth of which we all know something. How then is this Spiritual life brought to the birth. Ah! who shall say? Even Jesus, that Master of the Spiritual life, seems to be in darkness here. He knows that that life has a hidden and subconscious stage in which it develops but without observation, for he tells us so. But when it comes to the time and occasion of its birth he can only say, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." As the wind may come from any and every quarter so are the stimuli which quicken in us the Spiritual life of many kinds. With Saint Augustine we read it was the influence of his mother Monica, the reading of Cicero's Hortensius, the preaching of Saint Ambrose, the Dialogues of Plato and the Epistles of Saint Paul: it was all these combined which quickened in him the sense of moral and eternal values and opened to him the spiritual world. With Luther it was the lightning flash, striking his friend dead at his side, which shocked him into seriousness and sent his thoughts

soaring aloft to the stars. With Buddha it was under the shade of the Bo tree, and as he ruminated upon the uselessness of philosophy and the folly of penance as means for saving the human soul, that the celestial peace stole down into his heart. With Saint Francis again it was the misery and wretchedness of the world — the poor beggar whose rags he put on, the loathsome leper whose hand he kissed — it was all this trouble and pain and sickness that forced its way through the selfishness of his nature and brought the Christ-child to life within his heart. So is the Spiritual life quickened by many different stimuli. The thoughts of the world's great thinkers, the deeds of the world's great men, the catastrophes of nature, the distress and anguish of mankind — all these and many more are the elements by which the Spiritual life is baptized into being. The wind bloweth from the mountain top or over the sea or along the plain and lo! the Spirit of man bestirs itself and looks aloft, is conscious of a new and larger life, catches the glory of the ideal, hears the sound of heavenly voices and the summons to a celestial work.

As the occasions or stimuli by which the Spiritual life is aroused vary, so are the forms it assumes many in number. Here it is the mail-clad knight who with spear in rest goes forth in search of Holy Grail. Again it is the Sister of Charity who ministers to human needs and seeks to cicatrize the wounds which man's barbarity to man has ruthlessly inflicted. Or once more it is the merchant who in the market-places of the world struggles for commercial integrity or the legislator who on the floor of the senate insists on righteousness and honor. As the skins of men are black and white and yellow, as their lips are thick or thin, their hair straight or curly, as their expressions and their stature are unlike, so are the Spiritual births of no one pattern.

And I have reminded you of these facts because the attempt has been so often made to limit the Spiritual life to a particular type. Some men seem to think that it must always wear a white choker and a straight-cut black coat. For others it must have long hair and talk through its nose, while some again have had the presumption to declare that it can only come to the birth through the mediation of a specific priesthood, and that the spirit of the living God can only quicken the souls of men as this same priesthood gives it leave or opportunity. Therefore have I reminded you of the facts of the case. "The wind bloweth where it listeth." Many are the baptisms — baptisms of sorrow and joy, thought and action, loss and gain — by which the new life is brought to its birth, and it has as many varied forms and features as the individual diversities of our common race.

But under whatever circumstances it is born and whatever body it may take it is always a thing of life — a personal experience. The new life looks aloft to some great spiritual object, an ideal of civic righteousness, a purer and larger realm of truth, a nobler height of character. It sees the ideal and has faith in it. It believes in its duty to attain it. It longs with love to realize it. Its young life is a hope, a benediction, a promise. It has a future. And it believes too that the vaster life of God of which it forms a part is ready to sustain it: that the forces of the Universe are on its side: that it can pray to the Almighty, put itself in his keeping, draw upon his strength. It believes also that it should seek his will and pursue his truth and that the result of all these efforts will be a brighter light, a surer character, a sweeter, saner and more abundant life.

The young life, on the other hand, is surrounded by many enemies and dangers. Just as the physical infant must run the gauntlet of scarlet fever and diphtheria,

so the spiritual child must struggle for its life. No sooner is the young Hercules born than there are found snakes about his cradle; snakes which he must strangle. No sooner is Jesus brought into the world than the soldiers of Herod are dispatched to find and slay him. It is so with the Spiritual life everywhere. Its life is sought by the soldiers of lust and greed and fortune. The soldier of worldly wisdom tries to kill it with sneers at its impracticableness. The soldier of pleasure would leave it to starve of neglect. The soldier of selfish ambition would kill it outright because of the care it requires and because of the renunciations and the moral and mental discipline its education demands.

But however this may be, certain it is that the Christ-child always escapes the soldiers at first. It may be forced to flee to Egypt or farther yet. It may even be kept in banishment or in seclusion for many years, but it is always ready to cross the border when those who seek its life are dead. It is always prepared to come back to its native land and be suckled and educated into strength and manhood. It has indeed come back to you all to-night. The soldiers of Herod may be watching at the door of this Church, but here within these walls it is for the moment sheltered and safe. It is the fresh, young hope of your earlier years, the kind of man or woman you meant to be, the ideal student, professor, citizen, which, long ago or last year when you came up to college, you recognized to be the highest aim of your endeavor. It is your child of promise, the germ of your moral characters, your infant Spiritual life.

What shall we do with it then? It cries for food. It asks for training and education and loving care that it may grow up and fulfil the promise of its youth. All these things we give our physical children. We should indeed conceive ourselves to be inhuman fathers and

mothers if we did not, or if we left them to die of starvation or neglect. And shall we do less for our Spiritual children; the Christ children of spiritual hope and promise that are born in our hearts? Their education no doubt will cost us sacrifice and struggle. We shall be obliged to make our renunciations. There is much that we shall be compelled to do without. Indeed what father or mother worthy of the name is not prepared to do the like? But if self-denial is certain, the blessing is also sure; the blessing of having brought a spiritual man into the world. Bret Harte, in his California Tales, tells of a band of western roughs who came into the possession of a little child whose mother had died at its birth. No sooner did these rude fellows begin to take charge of the child than their own lives showed signs of transformation. They suddenly became conscious of a new sense of responsibility. They had it baptized, and the temptation to celebrate the occasion with a debauch was sternly repressed. They gathered flowers for it from the fields and bright stones from the brook. When they returned from hunting they brought it furs to keep it warm. When it slept they hushed their coarse laughter into silence, and when it woke they played with it as gently as they could. Finally one of their number, the roughest and toughest of the whole lot, lost his own life in rescuing it from the stream that ran by their camp. So did a little child soften and educate this band of western roughs. And the Christ-child stands ready to do all this and more for us if we but help him to realize the promise of his birth. As the child is father of the man so is he the father of our spiritual character, the author of the years to come. In his development lies our chance of winning a heart in love with truth and a will efficient in righteousness.

But how shall this be done? No doubt many things

are necessary to this end, but I mean to speak to-night only of the prime essential. It is the action of the good will, the moral and intellectual conduct of life. And I wish to point out particularly that it is the will which creates the moral world and makes of our ideal children true citizens of flesh and blood.

The external world is given us in sense. We simply familiarize ourselves with it: explore and study it. The sun and the planets give us their light, the mine yields us its coal and its ore, the soil bestows upon us its grain and grass. We did not create the mountains. We only survey them and tunnel them. We did not call the great sea into existence. We only fish in it for what we can catch, navigate it with our ships, utilize it for intercourse and commerce. We did not form the great rivers. We only use them as thoroughfares from place to place, build our cities on their banks, employ their water to fill our reservoirs or grind our corn. Our bodies too as parts of the natural world are provided for us. By taking thought we cannot add one cubit unto our stature, neither can we make a single hair white or black. The characteristic of the world of nature is therefore that it is something given us. We have had no share in its construction. It is simply there: a world to be explored and mapped out upon our charts. We may be ignorant of much that it contains but we never doubt its reality. That reality is given us in sense.

How is it with the spiritual world? It too is given us in part. We did not fashion the function of thought, neither did we create those other functions of will and feeling. With them we are endowed at our birth. And the new birth? It too seems to be a gift: the product of forces that lie behind and beyond our will. It cometh not with observation, its antecedents are unknown, the hour of its arrival incalculable and unforeseen.

But this new birth, although a spiritual fact of unquestionable reality, is only the first stage of existence. It is the mind's dream of truth, its hope of righteousness, its faith in God. Our spiritual child is therefore a creature of vision or insight.

On the other hand is this vision or this insight, real though it is in consciousness, enough to assure us of the reality of the Spiritual world? If we never seek to make the vision flesh, do we succeed in maintaining our belief in it as the manifestation of a real world in the same sense that the idler still retains his certainty of the stars beneath which he trifles or the sot is sure of the earth on which he falls? I trow not. In such a case what we retain is but the faded dream of the moral world. The reality of that world can only be obtained in conduct. And it is here that a very remarkable fact comes to light. The vision of the moral world is given us, and yet it is not "that which is" but "that which ought to be." The world of sense is a gift. We get it whether we will or no. It was created without our conscious assistance and we take it as we find it. In the moral world, on the contrary, all that we receive is the vision. The reality we must create. Not that God does not give us strength as well as moral insight, but only that it is of the very nature of the moral world that it must be produced by a living, acting will. It cannot be bestowed upon us out of hand. Take an illustration. Here is a broad, swift river whose current at a certain point has never been blocked by intruding piers and whose bosom has never been spanned by the presumptuous truss. The difficulties of bridging the river have been deemed insurmountable and no one ever dreams of attempting it. But now an engineer is born to whom the vision of the bridge is given. In a flash of insight he sees how the impossible thing can be done. He forthwith plans and

calculates, draughts and models. He proves to his own satisfaction that the bridge can be built. Then he proceeds to convince others. He is laughed at to right and left. People call him fool and crank and dreamer. Finally he discovers some one who can understand his arguments and appreciate his plans. The needed money is obtained and the work begins. But after a time difficulties are encountered he did not anticipate. Plenty of persons stand by and jeer and cry "I told you so." The plans, however, are revised and the work pushed on afresh. Then new obstacles appear. The capitalists become dissatisfied and withdraw their support. Other backers are obtained and again the work proceeds, but this time with success. And there at last the bridge stands out against the sky in all its strength and beauty. It is no longer a dream but a reality, a reality created by the persistent energy of the engineer. He could not tell you how the insight came to him. It was the intuition of genius. But the real bridge was built by the unremitting energy of will, and it was the will that converted it from vision into fact.

Now the reality of the moral world is created by the will just as the engineer called into being the actual bridge. Why is it that men grow sceptical of the moral world? It is because they fail to create it, fail to take their moral insights and embody them in character. Suppose the engineer of whom we spoke a moment ago had been disheartened by the first difficulties he encountered. Suppose the desertion of his first backers had robbed him of hope. He would never have built the real bridge at all. Nay, he would have ceased to believe in it; and not he alone but all the scoffers and unbelievers who stood by would have been confirmed in their faithlessness. In like manner the moral world

fails to be a reality to men because they fail to construct it. Purity, disinterestedness, self-sacrifice, forgiveness — here are virtues and ideals which are often sneered at as the idle visions of youth, or the hypocritical phrases of the pious or the sickly fancies of the disappointed and inane. And why? Manifestly, in the first place, because the cynics have not been obedient to their own visions, or have not incorporated their moral dreams in character. They have always looked after the main chance themselves and so they are sure that every other man has the self same object in view. They have stooped to corruption in some form and so they are sceptical of purity elsewhere. They have hated their enemies right royally and so forgiveness looks to them unreal.

But although this is the chief reason for ethical cynicism, there is another we dare not overlook. Men lose faith in the moral world not only through their own failure to create it but through the bitter experience that many other people who are foremost and loudest in taking the words nobility, purity, forgiveness upon their lips, also stop short of doing the particular deeds of righteousness which make the moral world a reality. Hence all moral phrasing is smiled at as sentiment or disdained as hypocrisy. "Build your bridge" the cynic cries, "turn the other cheek, forgive your enemies, rescue the fallen, seek not your own small ambitions but sacrifice everything to the public good. Do these things, not dream them or preach them alone. Build your bridge and we shall take some stock in your moral world."

Painful as these words are to hear they point with less sweetness, to be sure, but with equal directness, to the straight and narrow way as do the words of Jesus himself. And the proof of this is found in the fact that the moment the deed is done the moral world leaps into reality. The brotherhood of white and

black was reviled as an absurdity at the outbreak of our Civil War. And this was so not only south of Mason's and Dixon's line but also in the City of Boston itself. Colonel Shaw, however, one of Boston's elite, took command of a colored regiment. Society or that infinitesimal fracture of it which in Boston is known as the Back Bay, was outraged. The refined and educated people were scandalized, but Colonel Shaw was undaunted and maintained the stand he had taken by the side of his colored brethren. At their head he marched through Beacon Street where in token of social disapproval every blind was down. Undismayed he led them on past the State House, to the Boston and Albany Station, to Washington, to camp and to battle. He ate with them, suffered and rejoiced with them, fought valiantly by their side and in their van he died. He built his bridge. The brotherhood of white and black was no longer a mere dream. It was a fact, and over that bridge of love and fellowship between two races which Shaw built have many passed into newness of life. Yes, and today a monument by St. Gaudens stands on Boston Common opposite the State House. There is Shaw surrounded by his black brethren. He is marching back up Beacon Street now and the blinds of the windows are up and the brotherhood of white and black acknowledged.

Take another example. The Reverend Stephen Baldwin relates a story of a native preacher in the East who told his congregation that he now believed in the wounded side of Christ for he had seen it with his own eyes. What did he mean? His explanation was that he had been conversing with an aged Australian mother who when informed that her two daughters, missionaries in China, had been murdered by a heathen mob exclaimed, "This decides me. I shall now go to China

myself to teach these poor heathen what the love of Jesus is." No word of hate or anger escapes the stricken mother, no wish to punish the foreign devils, no appeal to the home government to send out an army to avenge the slain. No, wounded to the heart though she is, she has only pity for the murderers and a desire to do them good. In this act of hers the moral world appears at once as a reality. In it the Australian mother built her bridge and the man who stood by saw it and crossed over himself into the Kingdom of God. So does the moral act create the moral world and bring conviction of its reality to those who stand by, as well as to those who build.

Starting up at this point there is just one more lesson which I cannot let you go without enforcing. We cannot justly divide men into two great classes of the cynics and scoffers on the one hand who doubt the reality of the moral world, and on the other the faithful who are daily and hourly creating it. On the contrary the facts of the case seem to be that there are indeed a few people like Colonel Shaw and the Australian mother on one side and also groups of cynics and scoffers on the other, but in between them there is a great mass of people, perhaps the vast majority, who faintly believe in the moral world, help to construct its approaches, produce in short some disjointed parts of its structure but who nevertheless never build the bridge itself. There is a promise of its erection, there are signs of its coming, but the actual bridge never stands out as a reality against the sky. There is always something to prevent its being built. The sun is too hot or the current is too strong or the attractions of the neighboring city are too seductive. What we get then in the great majority of lives are certain *disjecta membra* of the moral world; fragments and suggestions

of it, but not the moral world in its complete and strenuous reality.

Why is this? Let us see. Here are certain reputable men who have set themselves perfectly legitimate objects of ambition. One desires to be a millionaire, another wishes to be a senator, a third is anxious to be a bishop. Forthwith they pursue their various aims and live as I have said reputable lives. In their several callings and according to their abilities they construct also real parts of the moral world. But now occasions arise when money and morals are at variance or where place and morals come into conflict. To construct the moral world at such a juncture, to do the just and patriotic thing, to be loyal to the ideal in any of its forms means the loss of fifty thousand dollars or the forfeiture of fifty thousand votes. To go out and work on the bridge at such a critical time as this seems also in the eyes of our three aspirants to be asking altogether too much; for to do so conflicts with earthly promotion, interferes with temporal success, jeopardizes worldly ambitions. It is at such moments therefore that any real determination to build the bridge is given up. A point is reached where men say to themselves "A man must live," or "A man must pursue his career," or "a man must hold and improve his official position."

But is there any such necessity after all? Evidently that great spiritual hero, Colonel Picquart, did not thinks so at the time of the Dreyfus trial. He had every worldly inducement to be indifferent to the demands of justice. Promotion and honor stood within easy reach. He resigned them both that the tarnished fame of an innocent man might be made bright again. He submitted to official degradation. He endured obloquy and scorn. He was even thrown into prison and from his cell he wrote to a friend, "The truth will conquer

in the end. What matters it if some of us fall bruised in breaking a road for it." Evidently Picquart decided that it was not necessary that a man should live, not necessary that he should win promotion, medals, and a name. What did appear to him as a necessity, however, was that he should preserve his character, live as a moral being, create the moral world. And he did create it, for many were the people who recognized that in his noble deeds the moral world was no mere dream or sentiment but a great and glorious reality. And now by an act of more than poetic justice this martyr in the cause of justice has been rehabilitated. He has not only been restored to the army and awarded his promotion, but he has also been made the Minister of War. And yet if you asked him he would tell you that more than the gold lace on his sleeves or the titles before and after his name he values that unsullied conscience which he has kept within his breast. Promotions and worldly honors come and go. They appear for a little time and then vanish away, but character is an abiding possession and the moral world an eternal reality.

The world of nature is given us in sense and must as we know be some day taken from us. The time must come when the outlines of the blue hills must fade and vanish and the stars in the heavens disappear from sight. They were bestowed upon us in sense and with the dissolution of sense they pass away. The moral world, however, that which is part and parcel of our spiritual nature, gives promise of an eternal being. The right, the true, what ought to be, is felt to be of everlasting value. Picquart, therefore, when he fought and suffered in the cause of justice chose that which was of continuing worth. He did not construct the boulevards of Paris, but he helped build up that eternal city of truth and righteousness whose foundations are the

mind and character of God. "See you these great buildings," said Jesus, pointing to the temple structure, "there shall not be one stone left upon another which shall not be thrown down; but destroy this body, the body which is the abiding place of the eternal spirit, and in three days it shall rise again." The spirit within it cannot be annihilated by any process of physical dissolution, for it is of the nature of the life of God. And his prediction has been verified. The Temple indeed became a ruin but his great life has endured. Death had no dominion over it. So is the spiritual life of everlasting value, for of it is the city which hath foundations whose builder and maker is God.

And to you young men of this University of Michigan I say go forth and build this glorious city. Be not unduly fascinated by the material greatness or the material structures of our land. The foundations of all these imposing buildings rest but upon a thin crust of earth. A tilt or rift in this crust and Herculaneum, Lisbon, San Francisco disappear. But the eternal City hath its foundations in the character of God. It shall endure when all our earthly cities shall have crumbled into dust. Go forth then and build this eternal City for it is God that worketh in you to will and to do.

III

THE DOMINANT NOTE OF THE REAL RELIGIOUS LIFE OF THE DAY

"Christ in you the hope of glory." COL. I : 27.

MY purpose this morning is to discuss what I esteem to be the dominant note of the real religious life of the day. There are of course other religious notes besides the one I mean to strike, but there is none I believe so regnant, clear, and broadly diffused as that selected for our consideration. Having thus announced my subject it only remains for me to remind you as we stand upon its threshold, and before we enter upon its more detailed and analytic treatment, that the religious life is not by any means bounded by ecclesiastical forms or organizations, and that it should therefore be no matter of surprise to any thoughtful man to hear that it has other modes of utterance than those which are hallowed by the traditions and conventions of the church. With these brief words of introduction I shall at once proceed to the topic before us, the dominant note of the religion of today.

Now a note, as every one knows, is a written or printed symbol of a musical tone. And musical tones in their turn are in the majority of cases recognizably composite. In other words they are plainly made up of several partial tones of which the lowest in pitch is called the undertone, while the others are denominated overtones or harmonics. It becomes us therefore first of all to ask what is the fundamental tone or the undertone of the

dominant religious note of our day. To my mind we may best describe it by the word "inwardness." And what do I mean by inwardness? Let us see.

When we examine the more habitual and widespread religious attitude of our time we find that it does not face toward the stars but in the direction of the soul or spirit of man. People do not look nowadays to see the kingdom of heaven descend upon them from the skies as they see the sun break from behind a cloud or rise above the horizon, neither do they expect to behold its advent in the objective amalgamation or reunion of the churches of Christendom. Neither by outward cataclysm nor by the force of external machineries do they anticipate its establishment. On the contrary their hope of the coming kingdom rests upon a firm faith in the divine within the human. It is the immanence rather than the transcendence of God in which they trust. It is the Christ within them rather than the Christ enthroned upon the right hand of the Majesty on High who is their hope of glory. It is from here by a process of evolution or development that the new man and the new state are to emerge. It is by education of the mind in the knowledge of truth and the practice of righteousness: it is by transformation of the heart through love for all that is noble and of good report: it is by that exhilaration or inspiration of spirit through which the things of supreme and eternal moment are made the ends and objects of human endeavor: it is by such forces as these issuing from within the soul — it is by the growth and ascendency of the living Christ in human feelings, thoughts, and deeds that men look forward to see the will of God embodied and his kingdom come.

The prevalence of this attitude is evidenced in many ways and in every sphere of human activity and thought.

In the philosophical world it is seen in the prominence assumed by Psychology and in the well recognized fundamentalness of the problems of consciousness. In the medical world it is apparent in the value assigned to suggestion and psychic therapeutics, and in the theological world again it is displaying itself in what is known as Modernism or the movement among Roman Catholics as well as Protestants which emphasizes the inwardness or immanence of the divine life.

But what is a more important proof of this deep undertone of inwardness than is found in these more highly technical departments of human activity is the widespread though often unconscious influence which it exerts upon the views and behavior of the people at large. Nowhere perhaps is this influence so forcible and evident as in the sacredness which now so largely attaches itself to childhood. The child, at least, in so-called civilized countries, is no longer regarded as the offspring of Satan and as one foredoomed, except for the accident of baptism, to everlasting damnation. On the contrary, he is cherished as the repository of a wonderful and precious potency of life. As the seed in our granaries contains the rich harvests of the future, so it is recognized that out of the minds of the children of the day are to come that intelligence and character which are to shape the policies of states to higher issues and to further the progress alike of individual and race. It is a well-rooted conviction too that this life within the child should have every opportunity of education; and hence large sums are expended to protect him, in his days of immaturity, from sordid parents and unscrupulous employers. Within him is seen to lie the promise and beginnings of a better era. In him are stored the unfathomed possibilities of humanity. In his heart are written the commandments of God and

folded up within his soul are heavenly talents. He is indeed the Temple of the Lord, and the spirit of God dwelleth in him. If therefore the kingdom of God is ever to be established it can only be by helping this innate divinity to declare itself in the explicitness of concrete thought and deed. There in the soul is the still small voice that speaks to man of God and truth and duty: the still small voice that condemns the vanities and poor ambitions of a worldly life and exalts the manhood that is found in Jesus Christ our Lord. To help the spirit of this still small voice to become the ruling spirit of the heart and to assist it in bringing forth the fruits of righteousness in every sphere of human endeavor — in art and science, politics and trade — to do this is to prepare the coming of the kingdom of God; for it is the still small voice that is hearkened to as the voice of the Christ and it is obedience to it that is believed to be man's real salvation. Such is the deep undertone of the religious life of today — inwardness, or the profound conviction that out of the heart are the issues of life and that it is the Christ within us who is our hope of glory. It is often condemned by the hierophants of the worldly church as mysticism, and yet it is the mysticism of Saint John and Saint Paul.

But the religious life of today does not content itself with simply worshipping at the spiritual cradle of the Christ. It is not purely contemplative in character as are the exaggerated and degenerate types of mysticism. Above all things it is intensely practical, and although its undertone is inwardness its overtones are rich and multiform beneficences of achievement and discovery. Of these many overtones I shall select but three as especially characteristic of the dominant note of the religion of today. And the first of these is Service, human and divine.

Human service, be it observed, is a distinctively religious act, for it proceeds from love of one's brethren. "If a man say," writes Saint John, "I love God, and hateth his brother he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him that he who loveth God love his brother also." It would therefore seem to follow that he who loveth his brother whom he hath seen and shows this love in deeds of helpfulness and charity, also loveth God whom he hath not seen even although he reject or repudiate the notions of God deemed orthodox by his contemporaries. And it is indeed a most inspiring sign of our times that shows itself in the abundant deeds of human service everywhere displayed. It is at once the mark and glory of what is called the institutional church that it has emphasized the need of practical beneficence. It has organized innumerable societies for the suppression of civic vice and the promotion of civic virtue. In the large cities of the world it has built chapels and parish houses in the poorer districts and furnished means of recreation and enlightenment to those confined in squalid and congested quarters. It has ministered alike to alien and native. It has gathered the sick and aged into its infirmaries, founded nightschools for those whose daily toil debars them from opportunities of thought and reading, and opened missions for the weak, the ignorant and the depraved.

Noteworthy as have been the charitable efforts of the churches they do not begin to give us an adequate idea of the actual area of human service and the passion for it which the modern religious life reveals. Indeed the author of "A Plain Man's Faith," a book which has excited no little comment in the mother country, flatly declares that "the most practically valuable Chris-

tian work of the present day is not being done in the churches at all. It may be," he adds, "that many Christians draw inspiration from the churches to which they belong, and apply it in the various spheres where their influence is felt; but the thousand beneficent organizations in the interest of the poor and ignorant and weak, even the common agencies of political life and the more enlightened views which actuate them, are more definitely Christian in character than is the average work of many churches." The truth of this is evidenced on every hand, if we can but so emancipate ourselves from parochial prejudices as to look it squarely in the face. Not only is there the remarkable "movement to the people" which took place several years ago in Russia and which has for its object the education and relief of laborer and peasant, but here in America, in England and elsewhere, young people are devoting themselves, with no ecclesiastical inspiration or objective, to settlement work in the slums, to the purification of politics, the amelioration of intemperance, the elevation of women, and the betterment of those economic conditions which hem or hamper the development of intellectual and moral life among the poorer and less favored sections of society. Such service, as is seen at once, is something better and much more than the distribution of doles to the indigent or doses to the sick. It is an effort to raise the down-trodden and rescue the neglected, to free both mind and body from the tyrannies of sense and the oppressions of established power, to make the life of the toiling masses happier and better worth the living, and to liberate for the good of the individual and the state the unused spiritual resources of mankind. With these and like objects in view men have organized themsevles into effective groups of ardent workers. We have Socialists and Salvationists, Suf-

fragists and Christian Scientists, trade unions and labor unions, brotherhoods and sisterhoods together with philanthropic, good government and improvement societies of every name and order.

Now at the mention of the names of these different organizations do not permit yourselves to become hostile toward them or to quarrel in your minds over their theoretic views and principles. I have enumerated them as above not for the purpose of exploiting their philosophy or defending their system of ideas, but to call attention to the fact that all are bent upon some special phase or sphere of service. Without exception they have all been called into being by crying human needs and have been founded to redress manifest wrongs and to secure unrecognized or violated rights. Whatever their errors of thought or practice, their ruling purpose is that of social helpfulness. To make life more tolerable for certain organs of the national or civic body, to obtain the liberty of imprisoned gifts and talents, to confer industrial or political benefits on those who are unjustly deprived of them, to make more nearly equal the opportunities for happiness and welfare, to strengthen the ties of human brotherhood, to revive a living faith in spiritual force and in the worth of soul — such are some of the aims and objects of human service which numberless organizations beyond the pale and jurisdiction of the church exhibit. Yes, and not in these organizations alone or merely from the unclassed, disfranchised, and discontented ones of the earth does this desire for service emerge. The English House of Lords, despite the fact that the majority of its members are reactionary in temper and representative of selfish ease and vested interests — the English House of Lords contains a comparatively large number of intelligent and public-spirited noblemen, who serve the people and the

state without the thought of money or the hope of price. Emperor William and King Edward also do not avail themselves of wealth and station to lounge about in idle and inglorious luxury, but live laborious days in efforts to advance their people's welfare and the welfare of the world at large. They, too, as well as General Booth, Herr Bebel and John Mitchell are fired to perform the tasks of human service.

And when we pass such facts as these in review, however hurriedly, they show beyond a doubt that there is something else in man besides the fierce desire to defeat an antagonist and secure individual survival. They show that "mutual help" is as truly a factor in human development as "mutual struggle." Indeed it is growing increasingly evident by studies in Zoology on the one hand and in Sociology on the other that the progressive evolution of species is much more largely indebted to coöperation and support than to competition and strife. Even the animal world is no exception to this rule as Professor Kessler, the noted Russian zoologist, pointed out almost thirty years ago; and Prince Krapotkin has written a book in which he offers cogent proofs that Mutual Aid is the predominant factor in the ascent of beast and man. Thus nature herself is something other than Huxley and Lord Tennyson conceived her. She is not wholly a "struggle for life," neither is she altogether "red in tooth and claw with ravin." Deep at her heart there lies the law of service and self-sacrifice implanted by her Lord, and in its fruits as they mature and ripen in the life of man we behold the religious constitution of the universe.

Such is the first overtone of the dominant religious note of the day, the overtone of service. But the desire to serve in order to be effective and beneficent requires the assistance of allies. Men may have an ardent love

for their fellows and labor honestly to be of use, and yet because of ignorance or prejudice succeed in doing harm. In proof of this we need but recall our own poor efforts to be helpful and how, by reason of stupidity or clumsiness, they often ended in defeat. We tried to aid the weak and somehow managed but to make them weaker than before. We sought to relieve the anguish of a friend, and only sharpened and increased his pain. It is clear therefore that the spirit of service in order to be of practical value demands the coöperation of other human qualities. These qualities are of course many in number, but I shall only mention one that seems to be preëminently needful. In accordance with your personal preferences you may name it truth or light, experience or science, but I shall call it science. It is, then, science which is the second overtone of the dominant religious note of the day.

Let me illustrate the truth of this by a single example taken from the history of the hospital. Among the earliest hospitals on record, so we have been reliably informed, are those that were founded in Rome and Cæsarea toward the end of the fourth century. The fact is beyond dispute that they owed their origin to Christian charity; a charity which yet more amply expressed itself in the infirmaria of mediæval monasteries. In the eighteenth century, when the great movement in hospital building began, no less than fifty were opened in England and Ireland alone. Since then they have multiplied with great rapidity until today a well-equipped hospital is to be found in almost every town of any size throughout the civilized world.

Nevertheless and notwithstanding the zeal for human service which these institutions so eloquently express, there are those still living who remember hearing hospitals denounced, and that with much show of reason,

as more of an evil than a good. Bad ventilation, poor food, and overcrowding together with uncleanliness and infection combined not infrequently to render them but little better than pest and charnel houses. Even so late as 1868 the mortality after amputation in the hospitals of Paris was more than sixty-eight per cent, while but a little earlier Sir James Simpson reported in his paper on "Hospitalism" that deaths from amputation in the London Hospital, Whitechapel, numbered four hundred and seventy-three per thousand or almost fifty per cent. Again "during the siege of Paris, in the Grand Hotel, which had been turned into an ambulance, Nelaton," as we read in Vallery-Radot's Life of Pasteur, "in despair at the sight of the death of almost every patient who had been operated on, declared that he who should conquer purulent infection would deserve a golden statue." Try as he might, with the knowledge then at his disposal, the surgeon could not render the service that he would.

But now all this was to be changed by the researches and discoveries of the world-renowned chemist Pasteur. The man who was to deserve the golden statue was at hand. By a series of remarkable experiments he brought to light the fact that noxious germs or ferments exist in atmospheric air and demonstrated the germ theory of putrefaction. Guided by his discoveries Alphonse Guerin in France and Joseph Lister in England were convinced that purulent infection was due to the germs or ferments of Pasteur. They set to work at once to apply the discovery to practice, and the science of antiseptic surgery, which has revolutionized medicine and saved the lives of thousands, sprang into being. This and other applications of science have converted the hospital from an abode of dread and death into a home of hope and life, a veritable Hôtel de Dieu.

So it is that science proves herself to be the guide and handmaid of divine and human service. In order to become the instruments of helpfulness it is needful that men learn the laws of life and mind, of body and nature, society and government. A now famous Executive of political affairs in New York State has lately declared that "in dealing with the problems that are presented the first duty is to know. We are an intelligent people," he adds, "and our danger almost always lies in the lack of knowledge or in imperfect understanding of the facts. . . . Ignorance and suspicion breed distrust and cannot supply remedies. . . . That grievances may be settled, reasonable and impartial service secured, without committing on the other hand the egregious blunder of stifling needed enterprise, it is essential that the facts should be understood, that complaints should be rescued from fruitless agitation, and that, through proper machinery, opportunity should be afforded to ascertain the truth and mete out justice according to the facts." So speaks a man who in a high and important station is serving God and man. Like Pasteur and Lister and a host of others he sees that truth is the divine ally of love and of good works and a component part of the religious life. To love God and our fellows and give them worthy and intelligent service we must discover and obey the laws of God. Thus science is seen to be a prominent overtone of the real religious note of today.

Science, however, does more than make us profitable servants of mankind and God. It also helps to make us freemen. "Ye shall know the truth," says Jesus, "and the truth shall make you free," and in the ring and volume of that great word freedom we hear a third and glorious overtone of the religious life of the time. Freedom indeed is of the very essence of the religious life.

Man finds the spiritual life within him — the life that makes for truth and beauty, righteousness and love. He also finds this life imprisoned in the flesh and yoked to lusts and evil passions. It is fettered too not only by the slaveries of inward sin but by the tyrannies of outward force. In obedience to the law of its being, this life of God within the flesh makes effort to express itself even as the tree puts forth its foliage or the rose unfolds its petals. But in the same moment that it begins the work and duty of expression it encounters discouragement and opposition just as the infant leafage of the springtime meets with unexpected frosts and storms. It tries to tell out the truth it has found in Bible, mind, or nature, and instantly it is assailed by cries of "Silence." If you tell people the facts as they are, say some, you will injure the interests of the institutions you represent. If you acquaint men with the results of scientific research you will destroy their faith or stir up strife among them, say others. Or again if the spiritual life take steps to curb the greed of overbearing wealth or secure for the workingman equality of opportunity, it is at once attacked by selfish and material interests as a disturber of the peace or as an enemy of the established order.

In these and countless other ways the good life from within is bitterly assailed when it is moved to win the freedom of its being. It seeks to be just or true or merciful and to obtain that liberty of expression and development which it is of the very nature of life to require, and it is met forthwith by the serried forces of social and professional prejudice, ecclesiastical custom and political dogma. It is subjected to the threats and blows of administrative tyrannies, academic tyrannies, industrial tyrannies. It is on every side sore let and hindered, and oftentimes the man in whom the growth of

spiritual freedom has begun permits its motions to altogether cease. Instead of taking counsel of God and of the divine life within him he considers his worldly advantage and temporal success. In a tragic moment he sells his birthright of spiritual being for a wretched mess of pottage, and although he is subsequently observed to repeat conventional shibboleths and to share in conventional manœuvres, his real religious life is bound and motionless.

Others there are of course who cannot be induced to relapse into bondage and give up hope of spiritual liberty. And when these worthier sons of God arrive in sufficient numbers, then are begun those historic struggles for spiritual freedom which are the salvation of the world. Then it is that men rise up and battle for economic freedom, academic freedom, political freedom, ecclesiastical freedom: the freedom of labor, trade, and thought, of conscience, worship, and research. And all these without exception, be it observed, are wars of a religious character. With the purpose of distinguishing the different areas of the conflict or the separate corps of the spiritual army from each other we have adopted special names by which to designate them. We have called one corps educational, another economic, a third political, a fourth religious. And it is the use of this word "religious" to designate the ecclesiastical corps alone which has produced that mist of intellectual confusion in which the real religious purpose of the other corps together with the unity of the whole great spiritual army under one commander — God — has been in large part lost to view. By common consent men have called the battles which have been fought for liberty of worship and belief religious wars. And so they are, but they are not by any means the only religious wars that have been waged, neither is religion

exclusively a matter of creed and worship. Religion is the attitude and activity of the whole man Godward. If God be just, then is the struggle for justice, be it political, social, or economic, a religious function. If God be true, then is the search for truth, be it physical or psychical, in history, nature, or the heart of man, a paramount religious duty. If God be free from sin and error, then is the desire to be liberated from the darkness of ignorance and superstition and to obtain such social conditions and opportunities here on earth as shall enable a man to free himself from the slaveries of vice and passion, a holy and religious motion. If God be a spirit, then is the struggle of man to bring the physical and social body into subjection and shape an environment of government and custom in which he can obtain a fighting chance to educate his mind and embody his nobler impulses of taste and conscience, a sacred and divine endeavor. It is such battles as these which are going on everywhere throughout the world today; and although, like all human battles, they are often touched with selfishness and even stained with blood, they are at heart religious in their character. For what we find at the core of every one of them is the unstilled longing for the use of spiritual faculty and for a higher mode and worthier sphere in which to exercise it. Consciously or unconsciously they are efforts to attain unto that glorious liberty of thought and action which is the prerogative of personality and unto the knowledge of that holy God "whose service is perfect freedom."

Here then are the elements of the dominant note of the religion of today: an undertone of inwardness and overtones of service, science, and freedom. This being the character of the religious life of our time it is evident that its sublime and far-reaching mission is the spiritualization of all human activities; or to put it in another

way, its mission is to leaven and inspire these activities with the consciousness that they are the motions of an all-pervasive and eternal life of spirit whose acquisition and development are the salvation of our race. Its work is to instil this leaven and arouse this enthusiasm in every form of service, be it ecclesiastical, commercial, or scientific. Its work is to instil this leaven and arouse this enthusiasm in every movement for freedom, be it political, industrial, or academic.

At this point, however, there may be someone who will object, "But you have already said that the tasks of human service and the struggles for liberty and science are religious at heart and spiritual in character. If this be so why talk then of spiritualizing them or of making them religious?" The answer to this objection is easy and evident enough, and we reply at once that while it is indeed true that the above named functions or activities are religious in nature, there are on the other hand thousands or millions of those who exercise them who are unconscious of the fact. Yes, we may in all justice, go even further and say that great numbers of these men — professional, mercantile, industrial — believe themselves to be actually irreligious, while some of them cannot even speak of religion without a smile of disdain or a sneer of contempt.

Such is undoubtedly the case and yet it was not always so. How did it come about? The story is so plain and simple that he who runs may read. But a short time ago, as men now reckon time, the Christian Church dominated all departments of human life. It ruled in the political world; but the political world rebelled at last and made its rebellion good. It freed itself from the dominion of the priests, and this process of emancipation from ecclesiastical control was called the secularization of politics. Again, the church ruled the sci-

entific world, and many of those who carried on scientific researches did so at the risk of their lives. In consequence the scientific world also rebelled and made its rebellion good. It too emancipated itself from ecclesiastical jurisdiction and authority, and, as in the case of politics, this process of emancipation was termed the secularization of science. In like manner art, philosophy and education fought the same fight and won the same victory, and in the freedom which they gained from clerical supervision and restraint were said to have become secularized or worldly. And so the idea was fostered, and has gained ground too, that only the ministrations of the church are sacred and that all labors not performed in her name and with the stamp of her approval upon them are secular, common and unclean. This distinction, my friends, is false and pernicious, cruelly and disastrously so; for it rests upon no basis of spiritual reality and is but a distinction in appearance and in name. Whatever its uses may be it serves to hide from men's eyes the true and essential nature of religious function and robs their hearts in many an instance of that high consciousness of spiritual effort which is a needed element of inspiration and effectiveness. Face, then, the actual facts, I beseech of you, and permit no fog of conventional phraseology to conceal them. Many individual patriots today who are striving with heroic self-sacrifice for the triumph of justice, have openly declared that they will have nothing to do with the churches. But are their splendid efforts for social righteousness irreligious or unspiritual? Many men of science today who are consecrating themselves to the discovery of truths which shall rid poor human bodies of disease and give poor human souls a more propitious opportunity for development, have stoutly denied the dogmas of the churches. But is their pursuit

of truth irreligious and unspiritual? Many physicians today who are untiring workers in our hospitals and who with sympathy and skill are healing the sick and binding up the wounds of those who have fallen among thieves, can never be induced to enter a church and have few words of respect for conventional religion. They are not Priests and Levites. They are only Samaritans; but for that reason and on that account alone is their intelligent and loving service irreligious and unspiritual? If the Judgment of Jesus could be had, we believe that he would answer "No." "Judge not according to the appearance but judge righteous judgment," we can hear him say. Yes, the principle which lies at the heart of these great acts of service and the beneficent functions they discharge are, in their character religious even if the persons who cherish the principle and discharge the function are ignorant of the fact. Is not the poet's vision true when it reveals that there are those who do God's will and know it not? For consider the matter seriously and ponder it in your hearts. Are not the labors of Governor Hughes in Albany for purity and justice of administration as truly religious as the preachments on purity and justice from the pulpits? Are not the prayers of the chemist in his laboratory that he may discover the bacillus of some dread disease and learn the means of killing it, as genuinely religious as the prayers of the parson in his study? Are not the symphonies of Beethoven and many of the songs of Schubert as essentially sacred and religious as the music of the chants and hymns performed in our churches? Have not some of the poems of the world's great secular poets been inspired by as divine a fire as ever burned in the utterances of Hebrew prophets?

Simply to ask such questions is to answer them; and they reveal at once the solidarity of all religious phenom-

ena and the unity of all righteousness. "If ye know that he is righteous ye know that every one that doeth righteousness is born of him," saith Saint John. In other words what is religious within the confines of the church is also religious beyond her borders. We dare not call heathen virtues glittering vices. We dare not say that the pursuit of truth and justice is a sacred calling when followed by professing Christians but only a secular and worldly occupation when engaged in by Jews and Gentiles. We need to learn the lesson which Saint Peter was compelled to learn so many centuries ago, the lesson that what God hath cleansed should no man have the presumption to call common. And God is cleansing thousands of human hearts outside of the church today with his free spirit of charity and truth. The church should therefore have the insight and the courage to recognize this spirit wherever visible, to bring it to the consciousness that it is indeed divine and to send it forth with replenished power and face aglow to save and spiritualize the world. To acknowledge the signs and movements of religion wherever found and to reveal to men the God they ignorantly worship, this is the mission of the Church of God; the mission of recognizing that the spirit of loving human service, wherever found, is the spirit of "the Christ within us our hope of glory," and that the spirit of intellectual and moral freedom, wherever found, is the spirit of "the Christ within us our hope of glory." For it is this spirit indeed which is the spirit of God and of his Christ, and it is only in the power and plenitude of this spirit that we can ever hope to see emerge from within the heart of society that "new man which after God is created in righteousness and true holiness" and that new state which is the Kingdom of God.

IV

ONE ASPECT OF THE KINGDOM OF GOD

"*The Kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.*"
MATTHEW XVIII : 33.

THE Kingdom of God is the realization of the religious life, or the individual and social embodiment of God's law and being. So much it is and more, but in saying this we have not hazarded a definition but only taken a point of view. Jesus Himself gives us no definition of his Father's kingdom. He tells us the story of it in many similitudes or parables drawn from nature and human experience. It is like unto this and that which men have knowledge of: like unto treasure hid in a field for which the wise merchant is willing to sell everything he has: like unto a grain of mustard seed whose beginnings in the world are small but which subsequently attains great reach and stature: like unto leaven which a woman took and hid in three measures of meal until the whole was leavened — a pervasive principle which sweetens and makes wholesome the social or individual body in which it works. Such are examples of the comparisons Jesus employs to describe the manysidedness of the Kingdom of God and the endless varieties of religious experience.

Each one of these parables supplements the rest, each one of them depicts some phase of religion or of the Kingdom which the others fail to portray. But

owing to the onesidedness of ordinary human nature it is disposed to take a single feature of the Kingdom or one special aspect of religion and give it such exaggeration or even distortion, alike in thought and conduct, that other features of the Kingdom are lost to view and other phases of religion disparaged or repudiated.

For example, Jesus says His Kingdom is not of this world, meaning thereby, as the context explains, that it does not rest on force and fight as do the kingdoms established by mankind. To extend this Kingdom, therefore, men conclude that they must separate themselves from the world, and so in a sense they must. They also conclude that religion is a thing apart from the world, and so again in a sense it is. St. Paul proclaims, "What concord hath Christ with Belial or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Well and good.

But Jesus also says in praying to his Father for His disciples, "I pray not that Thou shouldst take them out of the world but that Thou shouldst keep them from the evil." Correcting one passage with the other, it is evident that Jesus does not esteem it the part of His followers in living the religious life or in promoting the Kingdom of God to isolate themselves from human interests and avocations but only from the evil they contain. Their mission is not to shun or avoid their fellows but to go about among them doing good as Jesus did Himself. Their spirit is to be a missionary spirit: one that sallies forth into all lands and all hearts and leavens them with that love of truth and righteousness which is the preservation of society from the spots and blemishes of moral injustice and disease. To labor for the Kingdom of God or to lead the religious life does

involve therefore a certain apartness from patent facts and forces in the world. It involves apartness from vice and corruption, apartness from meanness and self-seeking, apartness from pettiness of mind, revenge, malice, and unkindliness; but it does not mean apartness from human nature and all its wonderful works of art and literature, philosophy and science, industry and government; for the Kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened.

So plain and almost self-evident a truth as this ought not, at this stage of the world's history, to need reiteration or a commentary; and yet such has been the emphasis placed upon the separative character of religion or of the Kingdom of God that its complimentary quality of an all inclusive pervasiveness has been almost forgotten. It has been so largely identified with certain crystalline products of custom, dogma, and organization that its permeating presence throughout the vast solution of the world's past history and present life has been not only ignored but denied. Moreover, it has been found much easier to avoid contamination from the world by evading it or by running away from it than by remaining bravely in its midst; and hence, for more reasons than one, the truth of the parable of the leaven, together with its "weltanschauung" or world view, its inspiration, its insights and its occupations, has been in no small part excluded from the sphere of human thought and practice.

My purpose to-night then is to recall this truth to your attention in some of its more important applications; and in order that its outlines may stand out sharp and well defined before your eyes I shall place them squarely against the background of those morbid and errant forms of religious thought and practice

which a too exclusive or partisan devotion to the separatist conception of the Kingdom of God has evoked.

The first morbid phase of aggravated separatism I shall mention is asceticism. It is true that in its worst forms it has in large measure disappeared from what in complimentary phrase we call "the civilized world." Men no longer flee to cells and deserts to escape the evils of society, although in many places the doors of monastic retreats still stand open to receive the frightened fugitives from the pitfalls and temptations of the social struggle. Nevertheless, the scattered traces of an attenuated asceticism yet remain in the aloofness of the Christian gentleman from politics, the shuddering withdrawals of many pious people from contact with those they deem heretical, the retreats of the disheartened and hopeless into quiet havens of academic seclusion or social shade. Such persons would preserve their precious souls from the dust and noise of the political arena, the contaminating scepticisms of radical research and reasoning, the vulgar touch of coarseness, sin, and passion. They are essentially separatists or ascetics: ascetics of the castle or aristocratic separatists: ascetics of the chair or academic separatists: ascetics of the cloister or moral separatists. The principles of the Kingdom of God which they have found — here a truth or there a virtue — they seek to confine within a limited social area congenial to themselves, and are content to abandon the rest of the world to its ignorance, stupidity, or dirt. They have discovered what they feel to be the pearl of great price, but they do not believe that the mass of mankind can appreciate its beauty and so they would lock it up in the show case of a private collection or an ecclesiastical museum. In their estimation the lustre of its blessing is for the elect or the few and not for the crowd.

It is clear therefore that such an exclusive conception of the Kingdom of the Good needs to be rescued from its narrowness by that other democratic vision of the Kingdom presented in the parable of the leaven. This parable is a parable of hope and a stimulus to missionary enterprise. It frankly admits that the leaven of brotherly love, intelligence, and righteousness is but a very little thing at the start, but stoutly affirms in the same breath that it is capable of diffusing itself throughout the entire individual character and the whole social group. Hence it counsels not apartness from great human movements and interests but contact with them. Its advice would not be to stand aside and rail at Socialism, Christian Science or the Higher Criticism, but to understand their meaning and help the leaven of truth they certainly contain to widen its influence. In the face of social evils, too, the parable of the leaven bids us get at the good that is really in men's hearts and make it a power in the community instead of posturing at the mouths of our little caves of self-esteem and hurling denunciations at those who are fighting the battles of politics or commerce before our eyes.

Judge Lindsay of Denver is a practical example of what belief in the parable of the leaven can accomplish. He tells his own story in a book called "The Beast." He has fought this beast of selfishness and corruption with all his might and main; but the vision that inspired his efforts was that of a purified civic life. He had faith in the expansive powers of the leaven of righteousness resident in the breast of the body politic. He appealed to it, stimulated and furthered its workings, and with the result that he has rescued hosts of children from vicious surroundings, curbed the evil effects of systematic graft, and aroused the public conscience to a new and better sense of its reponsibilities. The leaven has begun to

work, and although the city of Denver and the state of Colorado are far from being wholly leavened, there is, as a result of his labors, a promise of social betterment in that vicinity never held out before.

A different application of the parable of the leaven inspired Thomas Huxley to abandon the quiet retreat of the laboratory and to appear on platform and in print in efforts to start the ferment of the leaven of general intelligence. He brought to his task unrivalled powers of exposition and expression. He did not speak and write for the learned classes alone but for working men and women, for Trades Unions and for the public at large. As a missionary of science and morals and rational thought he did a seminative work which raised the intelligence of his time to a higher level and opened up the prospect of higher levels yet.

Once more Florence Nightingale, but lately gone to her rest, abandoned the comforts of home and country to care for the wounded and the dying in the Crimea. Wherever she went the leaven of mercy and love began to do its work. She nursed the sick to health and strength, she aroused those holier sentiments which war had almost extinguished, and as she passed through the hospital wards the love and gratitude of human hearts followed her every step.

Such, then, are instances of those apostles of the Kingdom of God who, instead of separating themselves from the sinful, the ignorant, or the distressed, go forth to meet the real problems and struggles of the day and leaven them with character, intelligence, and love. Those who are growing old may feel themselves unequal to the task or doubtful of its successful issue; but it is the glorious privilege of youth to enter into the very thick of the struggle, and, with the vision of a higher social order in mind, put forth every effort to make the leaven

of love, intelligence, and righteousness effective in the present world.

A second phase of morbid separatism is the segregation of the religious from the secular functions of society or "group sectarianism" as we may call it. It is done with the intent of marking off certain technical religious activities as the only religious activities possible to man and abandoning all others to the limbo and the stigma of secularity or worldliness. And here we have come to the very heart of an important subject; for the separatism now under discussion is the separatism into which the church as a body is likely to fall. Now the Christian church is an invaluable institution. We are all interested in its growth and welfare and in the increase of its power for good. All of us have been brought up in some one or other of its various branches. Some of us are called laymen and others clergymen or priests, but the real Christian doctrine, now almost totally obscured, is the priesthood of all believers; and this doctrine implies that all laymen so called, apart from the mere technicalities of theology, which were matters not considered by Jesus and the early Christians, should be as deeply interested and instructed in the nature of real religion as the ordained and uniformed officials. All without exception should have the triumph of the Kingdom of God at heart and be ready to labor with zeal and devotion for the extension of the Christian life, or the character of Jesus, into every department of human thought and conduct. The true picture of the church is that of a great leavening centre radiating influence and inspiration into every department of human activity and to which no legitimate human interest or occupation is foreign or indifferent.

Unfortunately the real church does not correspond to this ideal, and one of the chief reasons why it fails

to do so is the fact that men have got into the habit of regarding the church as exclusively concerned with public worship, administration of the sacraments, sermons and specific charities. All these of course are indispensable functions of the church and their importance should neither be denied nor minimized; but they are not the only religious functions of mankind, and the attempt to make them so has succeeded in separating the church, or the idea of religion for which she stands, from many vital subjects of human thought and many important spheres of human endeavor. We often hear it said, for example, that politics should not be discussed from the pulpit and that religion has nothing to do with trade or science. These it is said are pursuits purely secular in character, whereas the church has to do with that which is sacred and divine. There is undoubtedly a kind of justification for such statements from certain points of view. Clergymen are not qualified to discuss science intelligently, rank political partisanship is certainly out of place in the pulpit, while the sight of a whole congregation gambling in Wall Street to help pay off the church debt would not be an edifying spectacle.

Nevertheless the live religious duties and the vital moral problems of the day are duties and problems which emerge everywhere — in the family, on the street, in the pursuit of trade or in the conduct of government. It is as important a religious duty to run an honest business as to say one's prayers, and it is certainly of greater moral moment that the government of the land should be justly administered than that people should get together on Sunday to sing hymns. In other words, wherever the moral and religious life is in place there will undoubtedly arise moral and religious problems and moral and religious duties, and such are unquestionably

legitimate subjects for pulpit discourse. We may justly resent any attempt on the part of the pulpit to dictate our vote or to instruct us as to the detailed management of our business or our homes, but we have a right to demand of the pulpit that it give us such clear insight into practical religious problems and such fearless and straightforward enunciation of moral principles, that we may go forth to our several spheres of labor determined to leaven them and fashion them after the heart and example of that Great Man Christ Jesus Whom we all profess to adore.

But the sad feature of it is that the pulpit fails to give us these living insights into the present religious problems, and these clear-cut and fearless conceptions of moral duty which might arouse our sleepy and timid consciences and send them forth to do the day's great work of righteousness in the mill, the senate, and the street. And one of the principal reasons why it fails to discharge this important task is that it has separated itself from real questions, pressing for solution, and from real duties waiting to be done. It looks upon affairs of trade and government and education as earthly and profane; and so, instead of helping us to see our duty towards our students, our customers or our constituents, it seeks to enlighten us upon the necessity of infant baptism or the divine origin of Episcopacy or the precise meaning of the inspiration of the scriptures. Far be it from me to affirm that such subjects should not be discussed. They should be discussed and they would be matters of interest to many if they were but interestingly presented. The actual gravamen of my contention is rather that such questions as these — and they are not fundamental any one of them — have been made to stand out all by themselves as the only questions with which religion has any concern, and that other live questions

such as the curbing of tyrannous wealth, the just management of railways, the righteous satisfactions of labor, the corroding cancer of a rankly individualistic graft and greed — live questions such as these and a hundred other pressing, grievous, burning problems have been left on one side as affairs of a common and unclean character with which the godless minds of worldlings are to busy themselves.

And so because of this attitude of separation upon the part of the church a certain divorce has come about between it and the world. The preaching, just because of this divorce, is unreal and almost trivial in character. It has a far-away sound of bygone centuries and vanished issues, like unto the sound of the distant sea in the hollow shell. The world pays little or no attention to it and only stipulates, when deigning to grace the pews, that it be brief and make no tax whatever on minds already wearied with the urgent and important affairs of earth. That such a separation of the church from the world lessens the influence of the church on the one hand and deprives the world on the other of moral and religious inspiration, cannot be doubted for an instant when once the facts are faced. To confine religion to but a part of life and abandon the rest of it to vice and selfishness is to make of religion a dead letter and of life an evil spirit. True and vital religion Jesus tells us is a leaven whose mission it is to leaven the whole vast realm of human activity and thought. There is nothing common or unclean — neither politics nor trade nor art nor government — except in so far as human sinfulness has made it so, and this, be it remembered, sinfulness has done for the church as well as for the world.

The only rescue therefore from the evils of this false separation between things secular and religious is to preach and practice that truth as to the character of

religion which the parable of the leaven proclaims; and this truth is being more effectively preached and disseminated in the country today by Governor Hughes and Woodrow Wilson than by all the ministers of a sectarian church combined. Men may differ from them on political issues or in the matter of practical expedients, but no one can reasonably doubt that they are bent primarily on making righteousness effective in trade and legislation and in the every-day relations of man with man; no one can doubt that they believe the fundamental principles of morals and religion should permeate our courts of justice, our management of trusts and railways, our Trades Unions and our leagues of labor — the whole vast complex of our civic and national life. And it is because they hold this belief and have taken it out with them into the midst of actual conditions and into the very thick of the fray that they are such efficient powers for good.

Their example must be followed too and their influence extended if the United States is to become a land of moral and religious freedom; for it is only by developing honest trade and pure government and a righteous judiciary that we can give men the opportunity of becoming loyal children of God and faithful citizens of His Kingdom. To say, in effect, to the people at large that they must devote the major portion of their time to irreligious pursuits is either to condemn them to irreligious lives or else to confine their religion to narrow and sequestered quarters. If commerce and engineering, which bring men into closer bonds of fellowship, are worldly and profane; if government whose mission it is through equal laws to provide the social conditions for human development, is but a fleeting pastime: if the exercise of intellectual powers in daily industry and the search for God's truths in sky and

meadow are only mundane struggles in which religion has no vital part, then is the cause of religion vain and the thought of the Kingdom of God an empty dream. To realize on the other hand that no human calling is common or unclean and that each one of them is an opportunity to express the moral and religious life — to recognize this is to quicken that leaven of social righteousness which shall give us a real religion: a religion that will ultimately leaven the whole social lump.

A third and last phase of morbid separatism demanding our attention is the divorce of the religious from the secular in the individual units of society. It is the sectarianism which displays itself in the realm of personality or "the phenomenon of the double life." This phenomenon exhibits itself in both the intellectual and moral spheres. It is related of that noble Christian gentleman and noted scientist Michael Faraday that on entering his laboratory he closed the door of his oratory and on seeking his oratory he shut the door of his laboratory. He lived at a time when the principles of religion or of revelation were supposed to have no organic relation to the principles of science, and when the principles of science were looked upon by almost all the civilized world as contradictory to the principles of revelation. And so men sought as Faraday did to keep the two orders of truth apart, and thus avoid those conflicts between science and religion or between knowledge and faith which the attempted association of the two in the same field of intellectual experience inevitably promised. But this well-meant attempt at intellectual sectarianism resulted as we all know in failure. It was found impossible for the thoughtful person to live a double intellectual life. The principles of religion and the principles of science could not be kept apart in the experience of the thinking man. The artificial partition

walls built up between the two got thinner and thinner; the laboratory invaded the oratory and the oratory found access to the laboratory. The two began to leaven each other and, as a result of their intermingling, it was discovered that the essential conflict in the human mind was not that between science and religion but between science and certain antiquated notions of theology. The reconstruction of theology followed as a necessary consequence and, in coördination with it, there came a transformation in the spirit of science. It has learned that the fundamental principles of science were also the principles of mind and that the mind in which these principles resided was also in its essential nature religious. There could therefore be no permanent schism of the one from the other, for the postulate and the vision of mind is unity. And so the acrid polemics of the age of Tyndall and Darwin are almost never heard today. Science has leavened theology and a religious spirit has permeated science. Under the providence of that one mind of God in which we human beings share, the old sectarianism is fading away, and, although there remain, and certainly ever will remain, unsolved problems and unreconciled difficulties within our human consciousness, yet the outlook toward ultimate unity is won and the leaven of God is at work. We believe it will continue to work until the whole is leavened.

But there is a sectarianism that separates religion from morals as well as a sectarianism that separates religion from science. There is a double ethical life as well as a double intellectual life. It is glaringly exhibited in the lives of those who teach Bible classes on Sundays and then occupy themselves on every other day of the week in plundering or exploiting their pupils for their own personal advantage. It is seen in the careers of those who stoop to bribery and corruption for fortune's

sake and then proceed to endow churches and other institutions of philanthropy with their ill-gotten gains. It is seen, in short, in the lives of all those of whom the book called "The Book of Daniel Drew" reveals the type, the type which can throw upon the market with one hand thousands of shares of false certificates of stock and with the other endow and maintain a theological seminary.

Such are prominent examples of the double life which our day and generation so profusely provide. The same mouth that acknowledges Jesus to be the perfect man is as red as that of a beast of prey with the blood of its human victims. The same hands which offer bribes for human allegiance and use clubs to beat down human opposition — these same hands are extended with rich donations to philanthropy and the church. "Out of the same mouth proceedeth blessing and cursing"; from the same hand come blows and caresses. "My brethren, such things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs?"

Instead, however, of boldly determining that such things shall not be, we simply smile at the double-faced effrontery of the whole proceeding, or we admire the cleverness with which it is executed or even go so far as to condone it as the result of social conditions. And for my own part I have not enumerated these well accredited instances of the double life for the purpose of denouncing them but for the better purpose of setting you all to thinking. It is often said that what these successful buccaneers of the market-place are doing on a large scale, hosts of others are doing in the small way open to their more modest chances and abilities; and it is even sometimes added that what every one of these men, big

or little, is about is what all men would be about if they could. Well, however this may be, we have good authority for saying that those "upon whom the tower in Siloam fell were not sinners above all men that dwelt in Jerusalem," and we have likewise I think good reason to believe that the offenders upon whom public condemnation is now beginning to descend are not, in their turn, sinners above all those who dwell in the United States: "but except we repent we shall all likewise perish." We are all to a greater or less extent partners in their sin and we are all guilty illustrations in some shape or form of the phenomenon of the double life. We are all in one way or another preventing the leaven of righteousness from entering into this or that portion of our inward thoughts or into this or that area of our outward activities. We are all separating things secular from things religious, and the only salvation for ourselves and for our country is to stir up the leaven of righteousness in our hearts and realize that if religion is ever to be an effective fact, there is no branch of human activity from which it can safely be shut out. Its place is in Wall Street and in Albany as well as in the churches and the hospitals, and God knows it is more needed in such places than anywhere else. Its place is in the legislatures of our states and nation as well as in our cathedrals, and in the every-day business dealings of man with man as well as in the pews. It is the firm conviction that such is its place and the equally firm determination that it shall be put there which alone can secure the progress of true religion and further the establishment of the Kingdom of God.

But someone may say just here, "Oh, yes, all that you say sounds very fine, but is it possible of achievement and are there men who, in business for example, have really attempted it with any show of success?" I

answer confidently, "Yes, there are, and one of them was William H. Baldwin, Jr., President of the Long Island Railroad, who died but five years ago." This is no place to give you a full account of his precious life, and I shall therefore content myself with showing you, through a few salient facts in his career, that wherever he went and whatever tasks he undertook he labored to leaven business and civic life with justice, efficiency and good-will.

After graduating from Harvard College he was tendered a position on the Union Pacific Railroad. He went to his work with definite ideals and with the paramount determination to benefit his fellow-men. Wealth was always a secondary object with him and yet he succeeded in making money. He held that railroads should be run in the interest of the public and not for private profit and the speculative advantage of officials. They were to be the means of developing the whole country through which they ran. He contended that all legitimate business could be transacted without baseness and in truthfulness and honor. He is known to have said, "I want freight and I want passengers. I want business that shall benefit consumer, shipper and the road together. I am thinking of the relation between the corporation and the public and the lives of the men in the service."

In this spirit and for these ends he labored all his life. In the West, burdened as he was with endless business details and projects, he provided his employees with good literature, helped to make them sober and efficient and took an active and paternal interest in the welfare of their families. In the South he solved a most perplexing situation in the Southern Railroad, composed grievous differences between workmen and officials and succeeded in bringing harmony out of discord and out

of ill-will and hatred the blessings of contentment and peace. Carroll D. Wright is quoted as saying of him, "If you could get Baldwin's capacity, sympathy and moral insight into all our big employers there would be an end of all really serious trouble within two years."

Busy as he was with railroading, he took the cause of the Freedmen deeply to heart and was the most capable and devoted Trustee of the Tuskeegee Institute. Coming later to New York, and with all the business duties of a railroad president on his hands, he was elected chairman of the "Committee of Fifteen" which did so much for the purification of tenement houses and the protection of young womanhood. He was known on more than one occasion to leave the elevated railway to minister to cases of distress he saw in the street, and was the means of having a woman, unjustly accused of crime, released from prison.

Such in brief outline was William H. Baldwin, Jr. Wherever he went he carried with him the Christian leaven of love and righteousness. His workmen adored him. By friends and fellow-officials he was almost venerated, and, when he died, it was widely felt that efforts must be made to perpetuate his influence and keep his spirit alive. His class at Harvard collected a fund the interest of which was to be used in training "young men in civic insight and capacity." The National Municipal League raised another fund sufficient "to secure an annual prize of one hundred dollars, to be known as the William H. Baldwin Prize, for essays on Municipal Government"; and yet again a much larger sum, amounting in all to one hundred and fifty thousand dollars, was collected from all over the land and presented to Tuskeegee Institute in memory of the great Trustee who is still affectionately remembered by the students there as "our best friend."

William H. Baldwin, Jr., successful man of business and railroad president! He did not hold that economics and railroads were things common and unclean. He did not maintain that religion was too sacred a thing to be carried into their affairs. He believed that these affairs should be leavened with it, and what he believed he practised. He did not have one set of principles for his religious life and another for his business life. He did not employ dishonesty and cruelty to accumulate a fortune on the road and then proceed in the church to lay a portion of this blood money upon the altar of God for purposes of education and philanthropy. He did not separate things secular from things religious in the spirit, neither did he seek to keep them apart in the flesh. He was guilty of no social schism and no personal schism. Neither group sectarianism nor individual sectarianism could be laid at his door. He led not a double life but one of simplicity and singleness — a life at unity with itself and pervaded throughout by the one high spirit of human love and service. "Behold the Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened."

V

THE MISSION OF THE IDEAL

"*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.*" MATTHEW V : 44.

"*Seek ye first the Kingdom of God and his righteousness.*" MATTHEW VI : 33.

"*Be ye therefore perfect, even as your Father which is in heaven is perfect.*" MATTHEW V : 48.

IT is at once a significant and mournful fact that thousands of Christians who adore Jesus as a God and praise him as the incarnation of every truth and virtue, take no pains to conceal their contempt for such of their contemporaries as try to put the more difficult commands of this same Jesus into practice. That loyal Churchman, Lord Palmerston, derided the peace-loving John Bright by sneeringly alluding to him in the House of Commons as "the honorable and reverend gentleman." And John Morley, who has counselled patience in the treatment of the Boers and pleaded for a policy of education instead of war, is almost universally decried in England as a doctrinaire and Little Englander. The austere purity of his conscience is pitied rather than admired by the majority of his Christian countrymen: for it is felt that such a conscience unfits him for the morally compromising work of the political arena. The peace party too, at home and abroad, is far from receiving the support of "Holy

Church," for two English clergymen have just gone to South Africa in order to preach the gospel of good-will at the point of the bayonet, while an American Bishop of the Protestant Episcopal Church has declared that in the interests of what he and others call "civilization" the slaughter of the Filipinos is a sad necessity.

Now I ask you to notice that these condemnatory judgments just enumerated are not the judgments of bloodthirsty Barbarians but of those who profess to represent Christian civilization. As I said in my opening sentence, the very men who worship Jesus as a God have no words sufficiently contemptuous with which to describe the demented individuals who take the more difficult commands of Jesus seriously. The best that the more tolerant of them can say of the sincere and strenuous advocates of the Sermon on the Mount is that they are unpractical, visionary, impossible.

Well, for the sake of the argument, suppose they are. What then? Only a little logic, it would seem, together with a faint gleam of imagination, would compel those who shout "unpractical," "visionary," "impossible" to go straight back to the year thirty and apply the same adjectives to Jesus of Nazareth. Jesus, when he was smitten turned the other cheek. Jesus, when he was tempted by the splendor of earthly conquest refused the bauble of material empire and turned him towards the Kingdom and the righteousness of God. Jesus, when his disciple Peter would have defended him with his sword commanded that the sword be returned to its sheath. Jesus, when he was nailed to the cross by his enemies forgave and blessed them. Jesus did all these unpractical things. He was far more extreme and uncompromising than any of his strictest followers of today. In the name of reason and honesty alike therefore, why do not our "modern civilizers" sweep the whole

field with their contempt and call the great High Priest of the Christian religion the same names that they apply to the humble Levites who follow him afar off? If these last are unpractical, visionary, impossible, why not Jesus himself? "The disciple is not above his Master, nor the servant above his Lord."

But many of our modern civilizers have much bitterer things to say of those who champion the principles of the Sermon on the Mount. Here and in England the argument has been advanced that the men who are really responsible for the bloodshed in South Africa and Luzon are not the fire-eaters and imperialists but those milksops who counsel patience and preach conciliation. Again we ask why not carry the argument further and go to the root of the matter? Why waste breath on such comparatively small fry as Tolstoi and Boethmer? Why not say, rund heraus, that Jesus, who is the real author of all this silly talk of loving your enemies, is practically accountable for every bloody war of Christendom? Why not say again that had a man like Weyler marshalled the hosts of Israel and led them forth to the slaughter of Romans and Barbarians, the peace of the world would have been long ago assured? Why not proclaim that the butchery at Omdurman, which has been so heartily applauded by the holy Anglo-Saxon Empire, is a far more effective peace-maker than the preacher of the Mount? Why not say that Kitchener is a greater moral and religious force than Jesus?

In the meanwhile those who do not believe in Mohammedanism or the civilizing influence of the sword: those who not only believe that Jesus preached the true doctrine but who also intend, as far as human frailty will permit, to follow in his steps: these men, or at least some of them, when they find themselves despised and in a small minority, are not infrequently betrayed into

depression or despair. Like Elijah of old they have been very jealous for the Lord God and for the ideals of truth and righteousness: and lo! it seems to them as if all Israel had gone after Baal. There, in the first place, is the widespread pursuit of personal gain and materialistic self-interest: and, what is worse, there is the cynical distrust of anything nobler than egoism as a spring of human action. There again is the gradual separation of morality from the official religion. Ritual acts are held in deeper reverence than the moral law, and to share in these acts is supposed to be of greater significance and benefit than the performance of the homely pieties of daily life. It is of course a much easier thing to indulge one's lusts and then walk up a long flight of stairs on one's knees as a penance than it is "to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world." It is a much shorter method of obtaining the grace of God to partake of consecrated bread and wine than it is to enter into communion with him through purity of thought and conduct. So the result is that the majority of men adopt the less exacting method. They substitute the rites of ritual for spiritual effort, and religion is separated from morality. All this is as disheartening to the idealist of today as was the substitution of the services of Baal for the moral law of Jehovah to Elijah.

Again and to crown all, the idealist is often accused of insincerity or assailed as a "futile theorist." "What you ask of men is simply beyond their powers of performance," the practical man exclaims. "Under present circumstances we cannot turn the other cheek. We cannot love our enemies. We may do so in the millenium perhaps, but we cannot do so now. It is impossible, under existing conditions, to seek first of all the Kingdom of God and His righteousness. There are too many

other things to be done first." "Stop, then, asking impossibilities of people," the practical man continues. "Recognize human limitations and display a modicum of common-sense. Fail to do so and you will accomplish nothing; for by whom," he adds, "is the work of the world really done? Surely by the practical man. Could Clive ever have conquered India or Cecil Rhodes South Africa if either had been inspired by the impossible desire to seek first of all the Kingdom of God and His righteousness? Could Commodore Vanderbilt or John Rockefeller ever have made his millions had he been thoughtful of his neighbor's good or the possessor of a squeamish conscience?" "Such men as these," the practical man concludes, "are they who accomplish something in the world: the men who win battles, develop industries, multiply millions and administer Empires. They are all men of sound common-sense who take human nature as they find it and never ask of it impossibilities."

And lo! the idealist, like Elijah of old, sits in his lonely cave the picture of dejection. He has heard the mighty wind of commercial eloquence, as it swept by out of the mouth of the practical man, but the Lord was not in the wind. He has felt the earth quake at the tread of the armed legions on their way to Manila and South Africa, but the Lord was not in the earthquake. He has seen the scorching fire of egoism as it consumed the nobler and more unselfish instincts of the human heart and left among the ashes only the red hot determination to get gain, but the Lord was not in the fire. And then after the fire he hears the still small voice of the ideal — the ideal that tells him to go forth once more and, nothing daunted, grapple with the impossible. So it is that every idealist who has not compromised his own ideal regains his courage and is prepared to show that, although he

does not make millions or win battles or administer Empires, he still has a mission to mankind.

But what is this mission? Of what possible value to the community is the man who asks impossibilities of it? From every sphere of human aspiration and endeavor comes the reply, "His value is inestimable." In the philosophical world, for example, there is the testimony of John Stuart Mill that his ability to acquire and achieve as much as he did was largely due to the fact that his father so frequently required of him things that were beyond his powers — impossibilities. In like manner from every branch of scientific and industrial endeavor could instances be adduced to show that the men who have given the vital stimulus to progress and improvement have been precisely those who have demanded of themselves and others what the commonplace judgment of the world pronounced impossible. So wide a reach of proof and illustration would carry me, however, far afield, and I shall therefore confine myself to the moral idealist; asking you to remember at the same time that what is true of him is also true, in principle, of all idealists wherever found.

The first piece of useful work accomplished by the moral idealist is that of raising the moral level; and this he does not by begging men to discharge the easiest and most practicable duties but by asking them to do impossibilities. Have you never noticed the influence which any high, unbending character exerts upon the easier-going people round about? He sets up an ideal standard. Against it he measures himself and his fellows. Up to that standard all must come; below it none must fall. What effects has this intolerant attitude upon the community? Many, no doubt. Some people are angry, others inspired. Some protest, others are indifferent. Some even in pure defiance say they will

do as they please and behave themselves worse than before. But the most widespread and important effect of all is the elevation of the moral level. As we look about we recognize that people have braced themselves up, if only ever so little. Their moral fibre is less relaxed and flabby than it was. Even those who stoutly repudiate having been affected at all show signs of change. Has it been the ideal of charitable speech that has been set up? Then, even the worst gossip in the town holds her tongue at times. She is conscious of a new standard of value in the social atmosphere. She is aware that her asperities of judgment are open to a new form of rebuke and so, if all unconsciously, she softens them. Again has it been the ideal of civic honesty that has been held aloft? The man who has displayed this temerity may be hated by the spoilsmen. When he calls for pure government and unselfish public spirit the office seekers sneer and cry "impossible." They may defeat him at the polls. But he has not failed. The public conscience has been touched. A new sensitiveness to moral issues has been aroused. Men begin to ask themselves the question, "Is this thing right?" And as a consequence they decide to discontinue practices that wear a dubious look, or to make more exigent demands upon their moral judgments. Even the incorrigible rascals recognize the change and seek, if only in small measure and for expediency's sake, to regard the public good. At least they seem to do so in the new ethical vocabularies they so tactfully adopt.

Such are some of the effects produced by the uncompromising idealist. He does not succeed in ushering in the millenium. He does not convert earth into heaven but he does raise the moral average; and he does it not by endeavoring to calculate the exact amount of moral conduct that can be reasonably expected of the city or

the state, but by asking at once, without reserve or qualification, for the ideal — the impossible. "Let us have a pure government," he cries, "and a patriotism without a selfish spot or blemish." "A most intemperate and unreasonable requirement," the practical man exclaims. "The material and social conditions are not ripe for such a consummation." But mark you! it is this cry of the ideal, this summons to the impossible which actually breaks the crust of human indifference and reaches the conscience and the heart. Men will respond to the call of the ideal when nothing else will make them budge; and even although they subsequently compromise with evil and prove, in doing so, that the task they set themselves was higher than their moral reach, yet, after all, it was the vision of the impossible that moved them to achieve the little that they did and raised them to a higher spiritual plane.

A particularly vivid and timely instance of this same elevation of the moral level through a call to the impossible is found in the effects which the "ideal of humanity" has produced not merely in the breast of the civilian but in the ranks of the army. As we have seen, this ideal of humanity spoke out boldly in Jesus. "Bless them that curse you, do good to them that hate you, love your enemies," he cries. "If thine enemy hunger, feed him, if he thirst give him drink," echoes Saint Paul. And since the days of Jesus and his Apostles there have always been at least a few who have upheld the same ideal. In our own day and generation they are quite prominently represented by the Peace Societies of England, Germany and the United States. They condemn war and repudiate it. They see in the military class a menace to human liberty. They call for universal disarmament and the substitution of arbitration for force of arms in the settlement of national disputes. They

are held, so far as one can judge, in small repute; and what they ask is styled utopian and vain. They are supposed to be without influence because wars seem as frequent as ever before. "Look at Europe armed to the teeth," the cynic cries, "and then judge of the influence which these poor peace-advocates have had upon the destinies of nations. Look at Europe robbing and exploiting the ancient Empire of China and then gravely pronouncing its acts of piracy and plunder the march of civilization and the display of the Divine Will. In the face of such ill-disguised forces of fight and greed what chance have these absurd peacemakers of success? What hope is there for the ideal of humanity?"

Well! we have given the cynic his say. Let now the idealist take up his parable. He begins by admitting much that the cynic has said. He admits that Europe is in great part a military camp. He admits that the fine phrases in which nations try to disguise their acts of imperial aggression are specious and insincere. But why this attempt upon the part of nations at self-justification? Why do political leaders describe the looting of China as the harmless acquisition of "spheres of influence," or the war to crush the Boers as "a crusade for liberty and righteousness?" Why do not those who make war nowadays frankly confess, as did the ancient conquerors, that their purpose is power, land or gold? Because, among other things, they recognize the presence of the "ideal of humanity" in many minds: because they know that in the last appeal it is before this court of the ideal they must come, and because they know that in the end the judgment of that court will stand. While sneering at the idealist in public, therefore, they tacitly acknowledge his power by trying to forestall his criticism and avoid his condemnation. They make an effort to propitiate the conscience of the world and obtain its moral support.

If they bully the weak it is always with the pious intent of doing them good. If they slaughter savages it is invariably in the interests of social amelioration. The idealist is then, after all, not a negligible factor in the situation; and, although he is seldom rich and never expects to hold the official reins of power, he has so uplifted the human mind that political leaders and ambitious prelates cannot now safely disregard the conscience of the world.

He can point also to very tangible results of his unbending adherence to the ideal. Under his influence have the Alabama claims and the Venezuela boundary been peacefully adjusted. By his inspiration was the Peace Conference called, and the work of the Red Cross League inaugurated. Even in the army itself the signs of his power are apparent. Despite the destructive engines of modern warfare, war itself was never so humane as now. Time was when quarter was neither given nor received, and when the hatred that burned in men's hearts found vent in frightful cruelties. But now much of this has changed. The English tended the wounded Boers as they tended their own countrymen, while Englishmen in turn were nursed with as solicitous kindness in Pretoria as at the Cape. The sailors of the good ship Oregon wore in brass letters on their caps the vengeful device "Remember the Maine," but when Cervera's sailors were struggling in the sea, vengeance vanished from their hearts and human arms of strength and pity were outstretched to save.

Thus even the soldier, who was once so brutal, has been partially humanized. But how? By means of war? By simply continuing to steep his hands in the life-blood of his foe? One might indeed suppose so if one were to regard the arguments of those journalists who try to prove that the true peacemaker is the man

who fights. With equal justice could it be maintained that by practice in hating do men learn to love. No, not by means of war but in spite of it has the soldier been humanized; and the factor which has contributed most largely to this result has been Christian idealism. It need not necessarily have appeared in the shape of a philosopher like Mr. Morley. In hundreds and thousands of cases it has emerged in the far humbler forms of mother and wife. These indeed often hold up the uncompromising ideal to the world in a sweeter and more attractive guise than the preacher or the moralist. These, then, in their own way, have demanded the impossible of their boys and husbands. They have not said "Be as honest as circumstances will permit," or "Temper your cruelty with mercy," or "Deal kindly with the widows and orphans of the men you slay." No! not any of these practicable ends have they advised. On the contrary they have insisted upon the impossible — "Be pure," "Be magnanimous," "Be merciful," "Be kind." And the result? Have wars ceased? Have the soldiers beaten their swords into ploughshares and their spears into pruning hooks? No, but the soldier, as well as the civilian, has been humanized — his moral level has been raised. And this has been accomplished by confronting him with the ideal and demanding of him the impossible.

But more, the idealist not only raises the moral average, he also heals the wounds which aggressive egoism inflicts, and consoles those whom the stroke of the sword has bereaved. He is the true civilizer, the healer or Heiland of the Nations, the savior or the Jesus of society. That such is indeed the case is tacitly admitted by the most belligerent imperialist of modern times: for it is only on exceptional occasions that even he espouses offensive warfare. When, for example, Naboth's vine-

yard, which is hard by, is seen to be particularly rich and fertile, he offers, like Ahab of old, to take it off Naboth's hands. But when Naboth declines and says, "The Lord forbid it me, that I should give the inheritance of my Fathers to thee," Ahab sends forth his soldiers to kill Naboth and take his vineyard in possession. And lo! while the soldiers are at their bloody work Ahab entertains himself and some others by publishing a decree in which it is declared that Naboth is a poor and unskilled man and utterly unable to develop his vineyard as he ought. "Therefore," the decree goes on to say, "it is for the benefit of society that his imperial Highness, King Ahab, who has so much talent and wealth at his disposal, should appropriate this vineyard and develop its resources for the good of the civilized world."

But, when Naboth is dead and his corpse cast upon the dunghill, then our modern Ahabs recall their armed servants. The battleships which a few weeks before belched forth fire, ride harmlessly at anchor in the bay: the soldiers who thrust their cold bayonets through Naboth's vitals, return to their barracks. Their work is done; and it is to be observed that Ahab now relies upon a wholly different class of men for the cultivation of the desolated vineyard. Many of them forsooth are the very men who could not be induced to undertake or sanction his deeds of robbery and death.

Now it is, mark you, that the real work of civilization begins; and the fact that Ahab entrusts his new undertaking to peaceful laborers is evidence enough that even he is aware that, for the actual cultivation of the land, the man of peace and not the soldier is required. It is to be noticed, therefore, that the man who does the civilizing is not the man who does the killing; and many a slur which is cast upon Anglo-Saxon civilization in the lump arises from the failure to make this necessary

distinction. We oftentimes talk of Anglo-Saxon civilization as if it were all of a piece, and as if the same Captain of Hussars who took Naboth's life proceeded forthwith to comfort his wife and children. Imagine this officer, if you will, with the blood of Naboth still dripping from his sword, sitting down to instruct Naboth's family in the duties of love and forgiveness. Imagine, if you will, the marked success which would attend the labors of such a missionary.

As a matter of fact, however, he does not undertake the task. He has the good sense to recognize his personal unfitness for it; and the Ahabs of the world — his Masters — recognize it too. Hence, the man of war — the emasculated survival of barbarism — is recalled; Judge Taft is substituted for General Otis. Now for the first time the real forces of civilization are set at liberty. Prominent among them is the idealist of every class and profession; and his task is to heal the wounds and raze out the hatreds that war has sown. His work is to make the grass grow again upon the mountains and to sow the seed of peaceful harvests. It is to build schools and colleges and hospitals and churches; to substitute lenity for harshness, instruction for blows, love for hate. It is to lift the thought of man above the memory of past injustice and to root out the desire for revenge. It is to tell men of Jesus who, when he was smitten, turned the other cheek and, when he was mocked and crucified, blessed his persecutors. It is to lift the eye above the selfishness and cruelty of actual fortune and fix it upon the ideal. Such is his work, and by performing it he smooths out the furrows from the brow of care, heals the wounds of bygone conflicts, moves the lips that foamed with curses to break out in blessing, brings back to desolated lands and vineyards the sound of joy and gladness. Yes, and this work of

his has its lessons for the whole body politic; for, in the noble words of Mr. Morley, "It is by a wise mildness that rulers minister to the mind diseased; it is by prudent lenity that you pluck from the memories of nations as of men a rooted sorrow; it is by conciliation, by justice, by speaking to the manhood in a people as in individuals, it is not by dungeons and chains, that you raze out the written troubles of the brain."

Such is the work of the idealist. He raises the moral level, he heals the wounds of time and circumstance and thus is helped to crown his labors with the benison of hope. It is with hope that he completes and glorifies his splendid mission; for it is the ideal, not the actual, which is the spur and splendor of the world. And this ideal is kept alive by the moral heroes of our race — the poets and artists and prophets and saints. These are the men who enjoy immortal fame because they give us hope — the men who pursue what shallow judgment calls the useless and impossible.

These men indeed are often out of favor. There are moments when the idealist interferes with selfish plans. Elijah rises up and condemns Ahab and Ahab finds Elijah a burden and a pest. When nations go a-land-grabbing the prophets of liberty and justice are unpopular. At such times ideals are derided and the men who represent them are vilified. In other moments — in moments of despair and sorrow, grief and defeat — when earthly ambitions fail, when it is realized at last that a man is little profited if he gain the whole world and lose his own soul — in these moments the idealists, the saints, are the hope of the heart. It was in the hour of his fall that Wolsey saw the hollowness of offices and honors. For the future his hope was not in court or church but in the ideal — the Kingdom and the righteousness of God. Thus it is that the ideal revives and sustains the

hope of the world. We are depressed and despondent when we behold the unblushing egoism and ruthless selfishness of our times. It looks indeed as if the whole world had gone after Baal. But when we remember not only Paul and Jesus but also Morley and Picquart and all that immortal band who in the present day are struggling to embody the ideal, our hope revives. These and their faithful followers are the seven thousand who have not bowed the knee to Baal. These are the remnant of Israel — the salt of the earth, the light of the world. "The free and the true, the few who conceive of a better life are always the soul of the world," says Emerson. They look aloft to the stars, their eyes are raised unto the hills whence cometh their help.

The practical man on the other hand has his ear to the ground. And because he has his ear to the ground he lays up for himself the treasures of the earth — the power of office and the pride of power. Verily I say unto you he hath his reward; to him that hath his ear to the ground shall much ground be given and he shall have abundance.

But because the idealist looks to the hills he also hath his reward. To him also is given, because of that glorious thing that he hath. Because of the ideal he cherishes it is given to him to raise the moral level, to heal the diseases of the nations and to bestow on men the blessing of eternal hope.

Therefore to the idealist be glory forevermore, for "The victory over disintegrating egoism and deadening coldness of heart will only be won by a great ideal which appears among the astonished people as a stranger from another world, and by demanding the impossible unhinges the reality."

VI

THE REPUDIATION OF RELIGIOUS AND MORAL EXPERIENCE

A WORD TO THEOLOGICAL STUDENTS

"Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it." DEUTERONOMY V : 27.

THE people of Israel have just had a revelation of truth and duty. Never mind the form. As a matter of fact God has drawn near to them, while they for their part are unwilling to remain in His presence or to listen directly to His commands. The personal perception of the divine law and the conscientious discharge of the obligations which that law was sure to disclose, were not congenial occupations to the people at large. There were plenty of other things they preferred to do. There was business to be transacted and money to be made. There were also the pastimes of hunting and feasting and dancing in which they found their real delight. Hence when they became conscious of the divine presence and heard the call to righteousness of life, they were anxious to get away from the irksome requirements of religious thought and moral initiative. Let Moses do all this for us, they cried. Let it be his duty to approach God and discover His Holy will. Let it be the priest's task to stand between us and the Lord and to transmit to us the divine thought and the divine command. "Go thou near," they say unto Moses,

"and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it."

The significance of these words is tremendous; while the effects of the mental attitude which they reveal are far-reaching and profound. For consider just what this attitude is and what the words which describe it really mean. Man has a spiritual nature by the development of which he may apprehend the truth of God and live it. To pursue this high task of spiritual development, however, requires both assiduous thought and conscientious action. By means of this development, moreover, man becomes truly man, acquires possession of his mental and moral functions, achieves an intellectual and ethical character and learns, through the growth of the spirit within him, his relationship to his spiritual Father — God. To refuse to hearken to this direct call of God therefore, and to delegate to others the privilege of divine communion is to renounce the birthright of the spiritual nature — the birthright of the child of God. It is to turn aside from the highest objects of human thought and the noblest ends of human achievement. It is to discard the opportunity of a first-hand knowledge of God and duty. It is to lose the chance of standing erect upon a man's feet that God may speak to a man's soul and to sink into the position of a serf and creature of the priest. Such in brief is the significance of the mental attitude portrayed in our text.

Its consequences are as noteworthy as they are inevitable. And the first consequence which I shall ask you to observe is that of the degeneration of the people. The man who decides that he cannot hearken directly to the moral law renounces the opportunity of moral education and development. Certain as it is that he who declines the call to scientific research in order that

he may devote himself to business, can never obtain the knowledge and make the discoveries of the physicist or chemist; so he who turns aside from the active pursuit of rectitude and justice for the purpose of winning wealth or gratifying material ambition, can never succeed in the clear discernment or the courageous fulfilment of the moral law. The abandonment of scientific pursuits entails the loss of scientific experience and achievement. But while the abandonment of scientific pursuits brings with it exclusion from the scientific world, it does not necessarily involve intellectual degeneration or loss of manhood. Not all men are required to be biologists or surgeons. Biological research and surgery can be safely left to experts. Moral and spiritual development, on the contrary, is not a matter for experts alone but for all mankind; and for the simple reason that manhood cannot be attained without it. We must indeed have leaders in the moral world; but to have masters is to forfeit that freedom on which the moral world reposes. I can follow my lawyer's advice or obey the mandate of my physician without loss of character or self-respect; but to place my conscience in the keeping of the priest or to resign my birthright of first-hand experience of spiritual truth and righteousness into the hands of others is to renounce my manhood and become a degenerate.

And this, moreover, is exactly what happened to the Israelites as the result of abandoning to the few that which was the duty and privilege of all. Time was when the wandering Semite built his own altar, made his own sacrifices and learned, according to his own methods, the will of his God; but when, in the course of centuries, he turned over to the priest not only the details of ritual but the exercise of moral judgment and the pursuit of justice, he deadened his spiritual sense and became corrupt. Naturally enough, he won his suc-

cesses along the lines of his persistent inclinations and endeavors. Bent on wealth, he added field to field and house to house. Greedy of power, he oppressed the fatherless and the widow and made them his bondmen. Amassing riches, however, he became a slave of luxury. Worshipping material things and desirous of figuring as a world power, the people inevitably came into conflict with other world powers who were pursuing the same ends. Enamored of the things of sense, they worshipped them with sensuous worship. Having renounced any first-hand knowledge and experience of God, they fell a prey to superstitions. Having declined to learn for themselves the true paths of approach to God, they took up with the idea, as so many people have done before and since, that sins of the soul could be atoned for by the sacrifice of physical possessions. Loving gold, and seeing what great things it was able to accomplish in the world, they thought to purchase with it the favor of God even as they were in the habit of buying the good offices of the educator and the priest. The philanthropy which they refused to exhibit in deeds of honesty and justice they sought to achieve by the magic of a gift in oil. The religion they refused to practise in the homely paths of humility and mercy they ostentatiously professed in costly sacrifices of flocks and herds. That which was only to be accomplished by obedience to the moral laws they sought to attain by the devices of ecclesiastical ritual. It is an old story and one constantly repeated. Refusing to listen directly to the call of God and conscience, the foremost peoples of all lands have suffered loss of moral character. The declension of Israel to which so many prophets testified is not an isolated phenomenon but one of world-wide distribution. Ethical degeneration is the inevitable consequence of the renunciation of ethical responsibility.

A second consequence of transferring to the priests the responsibilities that every child of God is called to discharge for himself is the tyranny of the priesthood. To say this, however, is neither to assert that all priests are tyrants, nor to deny that many of them have been noble benefactors of mankind. But priests after all are only men, and in their hearts is to be found that mixture of good and evil common to us all. They have no other means of access to God than the rest of their brethren, and they are subject to all the weaknesses of human flesh. They may learn to love power even as the politician or the millionaire, and they may suffer from vanity and personal ambition even as the laity. The very position they occupy has its spiritual pitfalls and disadvantages. As the guardians of a temple or as servants of an altar their religious experience is apt to be circumscribed and morbid. Thrust into the place of mediators between God and man, they not unnaturally evolve the pride of self-importance. Addicted continually to the machineries of ritual, they are disposed by virtue of their occupation to think more highly of levitical prescription than of moral principle.

Such, at any rate, are some of the well established proclivities of the priesthood. We know indeed but little of its early history in Israel; but it seems abundantly clear from evidence of an indirect character that the first priests must have been "worthy representatives of a divine Torah." In time, however, the evils inherent in priesthood exhibited themselves. Slowly, but surely, the judicial functions of the priest became overshadowed by the sacrificial ones. By gradual stages the intellectual and spiritual element of temple service was subordinated to the ritual, until at last, if we are to accept the judgment of the prophets, it was almost, if not altogether, eliminated. With the increase in the complexity of the

ritual, the priest became more indispensable than ever. None but he knew the minutiæ of sacrifice, and all the intricacies of levitical detail. He thus became a necessary mediator between God and man and exercised tyrannical functions. The power thus obtained he often used to extort wealth and secure the aims of individual ambition. He became a grandee of the realm, and, after the exile, a member of an imposing hierarchy which claimed to hold office by divine right instead of by popular consent. It was thus that the people who delegated to others their spiritual duties not only lost the use of moral faculties but brought upon themselves the curse of priestly tyranny.

A still further consequence of the renunciation of their religious responsibilities was separation from God. Failing to think of God, men lost the living conception of Him out of their minds. Failing to exercise their consciences, the vision of holiness departed from their hearts. Failing to do the deeds of righteousness, they could not enter into communion with the God of righteousness. And so when Jesus came and lived His righteous life in their midst they could not see its beauty or apprehend its worth. Light shone upon them from on high, and they did not even know it to be light because their deeds were evil. Surely there can be no more complete separation from God than this. What would you think of an engineer who did not know a good bridge from a bad one, nay, an engineer who thought the good bridge bad and condemned it? What would you think of a lapidary who could not distinguish a diamond from a bit of glass, nay, one who could throw away a pearl of great price and treasure up its counterfeit? What would you think of a jeweler who did not even recognize a precious stone when he saw it? And what would you think of a man who had so abused his moral

nature that he finally esteemed evil good and good evil, a man who could look straight into the face of a true and noble life like that of Jesus and adjudge it criminal and worthy of death? Surely such a man has separated himself from the source of spiritual truth and righteousness — God. The whole tragic history is, moreover, and by the very irony of fate, most graphically symbolized in the architecture and service of the temple which priests and people alike had virtually come to worship instead of their God. There, behind the rail which ran around the court of the priests, the people assembled themselves. Between them and the temple proper stood the priests, and within the temple and behind the veil which hung before the Holy of Holies was the God himself, distant and hidden. Note then the situation. The people are far removed from their God; the priests, whom they have put between themselves and Holiness, are not engaged in crucifying sin but in slaying costly victims before the temple door; while so little has either priest or layman came to know of the true nature of the God they worship that few if any of them remember that what the Lord requires of them is not sacrifice, but to do justly, love mercy, and walk humbly with their God.

The degeneration of the people, the tyranny of the priesthood, separation from God: these are the consequences of Israel's repudiation of her spiritual birthright and the commitment of it to Moses and the priests. And these consequences are observable of course in other spheres of activity besides the ecclesiastical and among other nations besides the Jews. Early in their history the peoples of Europe grew careless of their political rights and weary of their political responsibilities. They, like the Israelites at Sinai, desired to devote themselves to more congenial occupations than the pursuit of truth

or the administration of justice. Business and amusement had more attraction for them than the arduous labors of self-government and the upbuilding of the state. The political sovereignty which was theirs by nature they resigned to others; and with the result that they for their part ceased in great measure to think of their political duties at all. "It is one of the weaknesses of our nature," says Justice Brewer, "to desire to be rid entirely of obligations, or, if not rid entirely, to discharge them by a single act." Yielding to this weakness the peoples of Europe said in effect to the stronger and abler men of the community, "Go thou near and hear all that the Lord God of law and justice shall say unto thee: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it." The consequences were inevitable. The people who simply lay down to sleep and then rose up to play and feed and barter and fight and get gain could not think the thoughts or do the deeds of conscientious and intelligent citizens. They could not grow up into the stature of men after having assumed the position of vassals. Failing to busy themselves with questions of the public weal they became incompetent either to answer them on the one hand or to deal with them on the other.

Hand in hand with this deterioration of the many, went of course the tyranny of the few. As with the priestly rulers of Israel, so with the kings and princes of Europe, some were good and some were evil. But not even the most beneficent of tyrannies can ever succeed in producing the responsible citizen or the free child of God. Its very purpose is to perpetuate its own power and bring the populace into subjection to itself. It may adopt the method of benevolent paternalism or that of cruel despotism, but in either case the common result of a politically incompetent people is attained. Indeed,

it may be argued that with certain races a cruel despotism is more likely to bring society to its senses and force it to a reassertion of its political rights and liberties than is the kindest of paternalisms. Even a worm will turn, we are told, and the uses of adversity are sweet to those who know how to avail themselves of them. At any rate, the infamous cruelties and the no less infamous vices of European priests and monarchs were no inconsiderable forces in educing those religious and political revolutions by which man has in part reclaimed for himself his spiritual life and demanded its freedom. One such revolution indeed is taking place even now; and as we watch the process of its development we are again brought face to face with those tragic facts which follow the relinquishment of religious and political responsibilities. Long ago the people said in effect to their priests and leaders, "Go thou near and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it"; and the effects of this act have been, as everywhere else, the degeneration of the people, the tyranny of the rulers and separation from the source of spiritual life. An ignorant and incompetent populace, a cruel and despotic bureaucracy, a religion of fetishism and superstition — such are the dark facts which the Russian revolution discloses. There are other bright facts, too, thank God: facts which shine out in the darkness and bid us hope for a new Russia and a new church. But these spots of brightness are only to be found where men are reclaiming their spiritual birthright of thought and action and boldly exercising the function of an intelligent and conscientious will.

But let us come nearer home, for we shall find that results similar in kind to those we have observed abroad are noticeable here. The life of our great cities in par-

ticular is a manifest case in point. Until a very short time ago one of the largest and most prosperous of these cities was in the hands of a corrupt ring. The civic tyrant or the boss held undisputed sway; and he exercised the power of this position to do iniquitous deeds because the people at large were indifferent to their moral duties and the public good. So long as they were allowed to eat and drink and traffic, so long as they could play golf and bridge and follow their own trades and professions, they did not seem to care who ruled the city or what injustices were done. Indeed, they sat down quietly for years under the stigma of just such a reproach as this and never made a serious effort to wipe it out. Not long since indeed a revolution was effected and the tyrants of the ring were expelled, but the existence of such phenomena as these — phenomena paralleled if not excelled in other cities of the land — should give us pause in our boasts of material prosperity and national expansion and cause us to consider that although our government is republican in form it may be oligarchical in fact. Eternal vigilance is the price of liberty. We cannot be insensible to our political responsibilities and relinquish them to others without promoting degeneration in ourselves and tyranny in our leaders. We cannot with safety commit our political thinking or our political conscience to the keeping of these leaders, for in the moment that we do so we begin to be a people that has taken the downward path and is wandering away from the wellspring of public righteousness and health.

Turning now to the Church, and especially to our particular branch of it, the same phenomena are glaringly visible. There are other phenomena, of course, both in the life of our own church and in that of the church at large, of a more attractive and inspiring sort;

but just at present our subject compels us to scrutinize those facts which fall within its scope. Now, as of old, therefore, we behold laymen anxious to shift their fundamental religious responsibilities upon the shoulders of the priest, and priests who are assisting them by every means in their power to make the transfer. "I expect the priest to tell me what to believe," said a layman to me not long ago. "I have no time to look into religious affairs." The primitive apostasy is then with the people. As in former years, so now the people have had a revelation of truth and duty which they have found difficult to follow up. Rich men convicted of fraud and poor men exposed in their dishonor could tell us, if they would, of a day when certain truths of God were bright within their minds and certain obligations clear. To pursue these truths and perform these obligations meant in particular crises, however, the sacrifice of place or self, the denial of social advantages to wife and children, a drop into a subordinate position or the abandonment of the whole game. Little by little, or at one bold stroke, they made their choice. They gave up asking for the commands of conscience or for what the Lord God had to say. It was easier and more convenient to let the priest attend to all these matters for them; and so they said unto the priest, "Go thou near and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it." "Only do not make the recital too long," they plead. "Remember that we are busy men the week through and that when we go to church it is not a stimulus for our intellects but a balm for our feelings that we crave."

There are always of course plenty of priests who by temperament and education are adapted to such a position and glad to assume it: a position, be it observed,

in which the old ecclesiastical tyrannies, as far as modern conditions will permit, may be perpetuated. For this position is the historic home of a priesthood that has ever prized the institution more highly than the spiritual life. Its primary allegiance is not to the living truth but to the church. For it truth is not to be won by vital thought and struggle but by authoritative transmission. For it, too, revelation is complete. It has no future and can know no growth. Even the forms in which that revelation has been given are final. They are of the nature of mathematical statements, we have been lately told. No reinterpretation of them is permissible. "He who preaches what he himself believes is to be condemned," said a clergyman of western New York to me not long ago; "his duty, as a minister of the Church, is merely to rehearse in the people's hearing the Church's declarations and pronouncements." A more complete and deadening intellectual tyranny than this it is difficult to conceive.

All need or even opportunity for intellectual activity being thus removed, it is easy to see why ritual is magnified and superstition grows apace. The ritual is indeed offered the people as a dramatic substitute for the individual activities of thought and conduct. It is also a welcome satisfaction to the people to feel that the grace of God can be more perfectly acquired through a sacrament than through the emotions and activities of a righteous and thoughtful life; for it is the scenic surroundings of the temple and its emotional effects in which they feel religiously at home. They are glad to take part in a well appointed service and listen to the best music and sit within the dim, religious light of colored windows. It rejoices them to be told that their sins will be removed by faith in the Christ, and that the faith in Christ which is to bring this about is an assent

to the propositions of the creeds. They like to hear that Christianity is not a process of life but an enrolment in an organization. This is something they can understand and are accustomed to. Just as they join their clubs by subscribing the by-laws and constitution so they become members of the church by affirming the creeds. Hence they are horrified when they learn by chance that some one has presumed to use his own mind and win a living interpretation of the creed for himself. They are prepared also to denounce as traitors all those who, through devotion to the Spirit, should be deflected from a strict adherence to the letter. Yes; and as they set such store by the letter and judge men by it, so they often do not know real faith and living righteousness when they see it. They even condemn it and persecute it. Surely this is separation from God indeed.

What, then, is our salvation from all this sacerdotalism, sophistry, and superstition? Undoubtedly it is to be found in the life and teaching of Jesus of Nazareth. He at least is no priest of the altar or the temple, but the son of man and of the living God. What he has to say to men wells up out of the great human experience that has come of thinking divine thoughts and doing divine deeds. He has therefore no rigmarole of levitical prescriptions to offer. What he teaches touches the everlasting issues of thought and duty, and the stages and processes of the eternal life. He clothes his teaching too in no conventional and stereotyped formulae. He is familiar with the sayings of the prophets, but he is neither bound nor hampered by them. He does not conceive it his mission to transmit them like a phonograph, but to expound and re-adorn the truths they embody in the new and radiant shapes of his own imagery. Hence his sermons do not smell of the lamp

or the cloister, but are redolent with the odors of early morning grass and clover. His parables come to us fragrant with the flowers of the field. His thought flashes direct like the sunlight, and like the sunlight again illumines everything it touches.

And what is it he teaches, this child of nature and of God? Does he give lectures in liturgics or discourses on ecclesiastical architecture? No; he tells men the story of his own life, its growth from weakness into strength, its consciousness of union with the Father, its certainty of the Father's love and its assurance that it would return to the Father again when the long day's work was done. And he taught and told men all these things because he believed that through them he could quicken the spiritual life of those who hearkened to him. It was the word of light and the context of example in which he trusted to bring his hearers to a sense of spiritual things. It was not to make men accept a formula or transmit a tradition that he labored, but to quicken in them a new life. As he says of himself, he came that men might have life, and that they might have it more abundantly.

And when he had stirred this spiritual life into being, what did he tell men to do? Why it was simply the old, old story of keeping the commandments. Such, as you remember, were his instructions to the rich young ruler; and, when the ruler wished to do yet more than this, Jesus told him to sell all that he had and give to the poor and come and follow him. Complete consecration to the cause of truth and righteousness was what Jesus asked of his disciples. He gave them no new commandment except to love one another, but what he insisted upon as essential to the continuance of moral and spiritual life was daily obedience. He who heard his sayings and did them he likened to a man who

built his house upon a rock, while he who heard these sayings and did them not, he compared to a man who built his house upon the sand. He who did the will of his Father in heaven, the same he proclaimed his brother and sister and mother. "If ye know these things, happy are ye if ye do them," he adds. Everywhere indeed throughout his discourses there is the same reiterated insistence upon a living loyalty to truth and moral law. Even when it comes to the proof and test of his doctrines he does not rely upon processes of logic but on modes of life. "If any man will do his will," he cries, "he shall know of the doctrine whether it be of God or whether I speak of myself." It is not then as an ecclesiastic that Jesus speaks to men, but as a great and glorious leader in spiritual thought and character. He has life in himself, and what he wishes to effect is that his brethren upon the earth shall have life in themselves. This life, he knows, only life can quicken, and only obedience to life perpetuate. Indeed the preëminence of Jesus in the moral world rests not so much upon any particular truth that he ever taught as upon the fact that what he taught he lived. He did not commission the priests to stand between himself and God. He did not run away from the revelations of duty which his conscience gave. He did not ask the priests to go near and hear all that the Lord God might say and then come and report to him all that the Lord God had spoken to them. No; his wish was to think his Father's thoughts himself and do his Father's will and live in harmony with his Father's spirit.

Thus it was that he showed men the Father and brought them into his presence. Hence it was also that when he died, the beautiful story was told that the veil of the Temple was rent in twain. Do not fix your eyes, however, on the physical occurrence or you will lose

the import of the tale. Never mind the miracle, if there was one; but learn the great fact that through the manly life and sufferings of Jesus of Nazareth the way into the Holy of Holies was at last laid open and made clear. By him and by all that he did and was, the veil which had so long been hanging between mankind and God was torn aside, and it was seen that by following in the steps of truth and righteousness his brother-men could enter upon the true human life and into the eternal companionship of God.

It is, young gentlemen, with real solicitude and serious intent that I have brought these curves of human history to your attention this morning. Today is your graduation day, and it is my privilege at this time to welcome you into the great Brotherhood of the Ministers of God as He is revealed in Jesus Christ our Lord. As members of such a ministry, the mission of your life will be to work out the great truths of the Gospel of Jesus, both in thought and deed and to embody the virtues of this life in intellectual and moral character. See then first of all that you have a real life in yourselves. Let no priest or church, no dogma however ancient, no custom however sacred, be permitted to intrude between your soul and God. Keep close to the divine source of life. Insist on thinking your own thoughts and on thinking them out to their conclusions. Let no authority, however imposing, paralyse your mind; for surely an atrophied or palsied intelligence can never be acceptable to the eternally active intelligence of God. See that you put the old truths and virtues of the Christian life in vital forms, and remember that you can only accomplish this result by the unwearied exercise of your psychical functions. Speak the truth as you see it, and speak it like a man; but speak it ever in love. Let the spirit that is within you be a

holy spirit. Seek ye first the kingdom of God and His righteousness; and endure the sacrifices that will surely be demanded of you if you faithfully follow this injunction. Do not be discouraged if you achieve no great earthly success. Let not your heart be set on the promotions and emoluments of the Church, for this is worldliness. Be content to do a work that is outwardly humble, but never be content with doing any work except in your best way and with all your heart. Give yourself with your whole soul to the cause of truth and righteousness and leave your reward to God. Nay, if you do this, you will not think of reward at all, for the peace of God will be yours. See then that you have life in yourselves: that is my first injunction.

And my second injunction is like unto it: See that you help other men to have life in themselves also. We have noticed today how ready men are to run away from their responsibilities and how seemingly relieved they are to substitute ritual performances and verbal professions for the realities of thought and conduct. As therefore you respect your own intellectual and moral character because you realize that it is the divine life within you and the means of access to God, so also respect and strive to develop the moral and intellectual functions of your fellows. Do not think that you can make Christians of men by inducing them to accept a creed. We know how much that sort of profession is worth when we recall the wholesale conversion of Gauls and Teutons. They adopted a new creed, but they lived the old life. As a matter of fact, it made no difference by what new name they were called if they were not new men. It is an old superstition, however, to believe in the magical effects of names and words. We have not outgrown it even yet, although it is high time that we did. Be not over-anxious then to impose

upon men any form of sound words, but ever be eager to quicken a sound life. It is inspiration men need, not formulae. Plant then your seed, and tend it if you will, but trust God for the rain and sunshine that will bring it to perfection. Of course some men will say, "But with what body of doctrine will it come?" To which answer may be given, "Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance, of wheat or of some other grain. But God giveth it a body as it hath pleased Him and to every seed his own body." Be content then that you have sowed good seed and leave the body of the harvest to God. Assist men to be living souls even as you try to be living souls yourselves, for in so doing you will be instrumental not in cataloguing dummies but in multiplying the children of God.

See that you have life in yourselves, see that you help others to have life in themselves, and then see to it that the life in you and in them grows. Look to the future, not to the past. Christ is not here, he is risen. Be not temple worshippers or altar worshippers, for "ye are the temple of God, and the spirit of God dwelleth in you." Let spiritual life and progress be your absorbing passion. The learning of the past is not to be despised, but the great thing for you to do is to press towards the mark for the prize of the high calling of God in Christ Jesus. The spirit of God is within you and all about you. There are advances and discoveries to be made in religion as well as in natural science. Christ himself has told us that he has yet many things to say unto us; and he has also promised us the spirit that shall lead us into all truth. Time was when men could not freely pursue the study of science because of the restrictions of the Church, but these restrictions have been

removed and science has sprung into new life. It is time in like manner for the ministers of religion to obtain within their respective churches the freedom of the children of God. The Christian religion can never develop and be a thing of life until this is done. If in the discharge of this task you must need meet heresy trials, meet them. Truth will become all the clearer and duty all the easier because of them. Endure then all the hardships you may be called upon to endure in the firm confidence that every honest struggle for religious truth and liberty will redound to the good of men and the glory of God. Significant and encouraging signs are all about you. Christ has never been better understood and loved than now. A new era in Christian life and progress is at hand. See to it then that you are worthy of this era. See to it that you have life in yourselves, see to it that you help other men to have life in themselves, and see to it that the life in you and in them grows.

VII

THE SOUL AND THEOLOGY

"Keep thy heart with all diligence, for out of it are the issues of life."
PROVERBS IV : 23.

SOME years ago and shortly after my arrival in Geneva I was visited by a prominent Broad Churchman who said to me, among other things, "Now that you are President of Hobart College we expect you to turn out Broad Churchmen and reinforce our party in the church." My reply was that if it was this my friends expected of me they would be disappointed of their hope; for I did not conceive it to be my duty to indoctrinate young men with the views of any particular party but to stimulate their affection for things that were noble and true, to fire their wills to the attainment of good ends and to train their judgment in a just appreciation of the real values of life. In short, I said that my dominant desire was to reach the hearts of my boys, to strengthen their admiration for every thing that was honest and pure: and that, if I could do this, I was willing to leave the particular doctrines or philosophies they might espouse to the natural processes of their own development. And this, I added, was my fixed determination, not because I believed that a man's doctrinal or philosophic conclusions were matters of trivial concern but because the heart was after all the source of the real issues or fruits of life, and that if I could be instrumental in enlisting the hearts of Hobart men in

the supreme causes of truth, righteousness, and freedom then it would be but of subsidiary importance, in my judgment, whether they became dogmatists or idealists, Republicans or Democrats, High Churchmen or Broad Churchmen.

Now I have told you of this little incident because, as you have already guessed from the announcement of my text, I mean to speak to-night of the fundamental and preëminent worth of what the Hebrews called heart. "Keep thy heart with all diligence, for out of it are the issues of life," says the wise man. But what does he mean by heart? The Bible leaves us in no doubt upon this point. The Hebrews did not think of heart as something distinct from the understanding or the conscience for they speak of it as wise and pure and upright, and also of its thoughts and meditations as well as of its frowardness and deceit. For them the heart was the seat not only of the will and affections but of inference and judgment. In this broad sense, therefore, I shall use the word to-night and shall consider it as comprehending all of the inner man except those processes of abstract reasoning by which doctrines are elaborated and philosophies framed. In other words the opposition I shall institute will not be that between heart and head as ordinarily understood, not that between blind sentiment and calm reflection, but between practice and theory, between all that a man loves and wills and esteems of value and his subsequent philosophizings and theologizings. I do not wish to speak of these last as negligible or worthless, but I do wish to emphasize the first as the deep, determining source from which all vital results proceed. In this sense therefore I say, "Keep thy heart with all diligence, for out of it are the issues of life."

Now the first of the important issues or results of life

determined by the heart is the quality or character of life. It is what a man loves and esteems worthy of achievement which decides the kind of man he will become. He may be an Aristotelian or a Kantian in philosophy, a Pre-Raphaelite or an Impressionist in art, a Modernist or a Reactionist in theology, but special schemes of thought are not abiding and preëminent issues of life, neither are these schemes, interesting and significant as they are in themselves, the vital source of such issues. It is rather the affections, the aims and the visions of excellence behind and beneath the synthetic presentations of thought which constitute the makeup of the man. This character or moral makeup of the man may throw itself into any one of many occupations, but it is not the occupation which decides the inherent quality of the man's life and work. It is rather the spirit in which the occupation is pursued, the uses to which it is put, the ends it is made to subserve. The man whose heart is set on some great cause which he esteems of inestimable worth to society may promote this cause in science or letters, in philosophy or art, in journalism or business, in church or state. The spheres of labor are various and are determined by individual taste and talent, but the quality or character of a life that is loyal to the best it knows, and serves it with self-effacing toil is of the same kind in all; and it is determined by the heart.

Johann Gottlieb Fichte, for example, gave his heart to the "infinite ego," as he called it, and to the divine endeavor of making this ego empirical or practically effective in the lives of individuals and nations. The path he chose was the path of philosophy and education. He wrote many abstruse works over which some men puzzle their brains and others dispute, but it was not his special theory of idealism which shaped his

character. It was the devotion of his whole soul to the moral world-order which gave to his life its distinctive quality. In the power of that devotion he taught and wrote and suffered loss of post and salary, unmerited attack and unjust accusation. In the great cause he had at heart he addressed himself not only to his immediate pupils but to the German nation at large. In the interest of this cause he appealed to the youth of the land, for in them alone he saw the chance of producing a new generation which should espouse great aims and willingly sacrifice itself in their behalf. And through the whole struggle it was the passion of his heart for the moral order and for the creation in society of free personalities expressive of this order which gave his life its quality. That men should have opportunity of forming ideals of action, that they should have real thoughts and genuine emotions, be, in short, free men through whom the eternal moral order spoke and worked — this was what his heart esteemed of value. It was for this he thought and lived and died, and it was this that formed his character and made him what he was.

Again it is related of François Millet, when as a little boy he was walking with his father on the coast of Brittany and saw the sun sink into the waves, that the scene "stirred him to enthusiastic admiration" and that "he poured out his heart in an ecstasy of childish rapture." His father who stood by removed his cap with reverence and said "My son, it is God." That word was never forgotten by the boy, and later on in his life when as a young man he was on the eve of going up to Paris and his mother begged him never to sacrifice his art on the altar of Baal, his reply was, "Even if they cover the canvas with gold and ask me to paint a Saint Francis possessed by the devil, I will promise

you never to consent." And he never did. Through all the toilsome years that followed in Paris and in Barbizon he was loyal to his heart's first love for truth and beauty. Neither poverty nor illness nor neglect could drive or tempt him from pursuing that splendid vision he had seen upon the coast of Brittany. He produced the Sower, the Gleaners, the Angelus, the Shepherdess. The doors of the reluctant Salon were opened at last to receive his work and he was elected one of its judges and made a member of the Legion of Honor. And all this he accomplished not because of his theory or philosophy of art nor because he painted peasants rather than kings. He painted peasant life because he knew it. It was but the vehicle of his message to the world, but the noble quality of the man which shone out in those peasant figures was the issue of his heart's desire.

So it was also with that great and venerated citizen of this Republic, Abraham Lincoln. Of him it is related that, when in the city of New Orleans he first saw human beings strung together as fish on a string and a beautiful young negress put up as a common chattel and knocked down for gold, his heart grew hot within him and he cried, "Whenever I get the chance I will hit this thing and I will hit it hard." In that cry of the heart we have the undertone of Lincoln's character and the motive power of his sacred life. Above all else he loved his fellow-men, his country, and his God, and so he strove by word and deed, by precept and example, through joy and sorrow, in conquest and defeat to win for men that priceless boon of liberty without which men cannot be men nor God be made incarnate in human lives and institutions.

Compare now if you will, with hearts like these: Fichte, Millet, Lincoln — and I could have mentioned the hearts of Cromwell, Fogazzaro and many more —

compare with hearts like these a heart of very different quality and mark you well the issues that it has in character. Of one such heart a trustworthy biographer has chronicled that even in its early youth its one great thirst was gold. Beyond all loves this heart loved bargains: good bargains of course, for these and these alone meant gain. Cold in the face of the moral and intellectual problems of the day and apparently untouched by them, this heart leaped up in joy and enthusiasm when good bargains were struck. And so with this love of bargains at its core this heart has had its inevitable issue in character. It has corrupted railway officials, ruined and deserted friends, crushed out moral aspiration and initiative in young and old, bought legislators, enslaved institutions, and made out of free-born citizens and sons of God the creatures of its insatiable avarice. It has amassed indeed an untold fortune, but it has been tried as a criminal in the high courts of the land and in the yet higher forum of conscience it has been found guilty of sins against humanity, country, and God.

But look not at this heart alone. Look also at the many others like it in the land — the hearts of all those who are bent on achieving personal wealth and political victory by any means and at any price. And note that to win this wealth and gain this victory the officers of corporations and the heads of political rings and parties are in league. We have known all this for a long time and have had occasional glimpses of the evils thereof even in the hamlet of Geneva, but there have been fearful revelations of late of the gross iniquities and crimes which this base compact between politics and business has produced: revelations which have aroused the horror of high-minded and self-respecting citizens and disclosed the moral rottenness even of reputedly

respectable Presidents of Banks, Police Boards, and Trusts. Judge Lindsey has told us how certain public officials in Denver could not be moved to take the necessary steps to save the small boys of the jails from moral and spiritual ruin because to do so would be to antagonize the political organization and cost it votes. Mr. Robert Wooley has given a detailed account of the ways in which the president of a prominent bank in Washington endeavored to plunder the national Treasury by obtaining from Congress fabulous prices for property he owned. George Turner has disclosed the infamies of a widespread traffic in woman's virtue in New York and other great cities of the land in the interest of political success and business boodle. Think of it, young men and women: in order that these politicians and business managers may get wealth and hold political power they are willing directly or indirectly to promote the loathsome professions of the cadet, the gambler and the thief. These men whose hearts are fixed on gold and political office are ready and willing to use and abet such criminals and help them in their hellish work of prostitution and debauchery to the end that they may rule a constituency or pile up money in the bank. Out of their hearts' love for gain and prominence have come their characters, and as we look at these hearts and behold the fruits thereof, we recognize of what a different quality they are from the hearts of Fichte and Millet and Lincoln and Cromwell and Fogazzaro and from the lofty love for beauty, truth, and freedom which these hearts cherished. Yes, as we look at them we begin to understand the terrible truth contained in Jesus' words, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," and also begin to realize the reasons for the exhortation, "If riches increase set not

your heart upon them"; for it is out of the heart that character proceeds: nobility or baseness, viciousness or virtue. "Keep then thy heart with all diligence, for out of it are the issues of life."

A second great issue of life which is the product of the heart is the issue of influence, or the effect we have on other men, upon our time and neighborhood and even our posterity. What we love and esteem of value determines not only what we are but what we effect for evil or for good. Consider, but for an instant, what influence means. It means the consequences which the general conduct of a life entails upon fellow citizens, the structure of society, the moral movement and progress of the world. It means that no man liveth to himself, that he is vitally related to every member of the body politic and that he cannot make any strong move toward hell or heaven without also moving others in the same direction. If he sows wild oats, he not only reaps wild oats for himself but compels others to eat of the same harvest. If he sows good seed in his field, he not only fills his own barns with health, but helps sustain the health of the community. It is then a glorious and a terrible thing, this opportunity of influence: an opportunity which is also a necessity. No man can escape it, and the kind of influence he exerts will not be determined by his theoretical convictions or by the particular party with which he is affiliated in church or state, but by what he wills and loves and deems worth having.

But a moment ago I called your attention to the effects which overmastering love of wealth and power had on personal character. Glance now at some of the effects they have through human influence upon the fate of the people and the fibre of society. That politicians may reign and corporation magnates hold sway

over us, young men are taken into their employ and, after having been tempted into evil, are bound to their captors through fear of exposure or discharge. That politicians may reign and corporation magnates hold sway over us, other young men are appealed to, through the natural desire to get along in the world and the equally natural desire to marry the girls they love, to use their talents in the support of fraud or in the defeat of justice. That politicians may reign and corporations hold sway over us the daughters of the poor are led to sell themselves into what is called white slavery, and dissolute foreigners are aided to pursue the awful trade.

But why give further rehearsal to the horrid and nauseating details. We hear men inveigh at times against the cruelty of the Tsar and the tyranny that murdered Ferrer. We hear men prate — some of these very rulers of ours, by the way — of the wickedness of the late King Leopold and the horrors of the Congo State. We shudder too when we think of the poor slaves who built the Pyramids and propelled the galleys of the ancient world. Our flesh shrinks when we hear the swish of the lash and see the great welts rise up, red and angry, on the lacerated backs. But such physical horrors as these are as nothing when compared with the moral horrors and spiritual tyrannies conceived and practised in these United States. The car of Juggernaut which only crushed men's bodies was merciful indeed when compared with the commercial and political system which poisons the very fountains of the soul and robs it alike of its moral liberty and spiritual hope. By it, intellectual judgment is perverted, talent prostituted to low, unholy uses, and conscience vitiated and debased. Yes, it is a noteworthy fact that our domestic tyrants, economic or political, do not seek so much to hurt men's bodies as to enslave their souls. Some of

them indeed display much physical philanthropy. The ward politician feeds the hungry in his district, takes care of the aged, gives clothing to the destitute, while those who are higher up in the social scale endow hospitals and erect college buildings.

All this is done, however, that they may buy their constituents: buy their votes, buy their opinions, buy their hearts, buy their actions — make slaves of them, in short, in chains of physical indebtedness. In ancient times the Roman conquerors brought home their captives and marched them in chains through the streets of the capital to grace their triumphs. It was only the bodies of these captives, however, that were bound. Their souls looked out of their bold, defiant eyes unhumbled and unsubdued. The slaves who adorn the triumphs of our modern industrial and political conquerors wear, on the other hand, another look and are in a very different case. Their bodies are not fettered but free. They may move at will from place to place, dress in clothes of fashionable make, and even live in costly and luxurious homes. Such is the outward appearance of the captives who swell the triumphs of our modern conquerors. Their bodies are unshackled, but the souls within them, the manhood that the barbarous Gaul or Scythian prisoner of the Roman triumph retained unsullied and free — this has been bought, sold, and delivered as common goods to the Gas Ring or the local Boss, the Steel Trust or the Standard Oil. And he who has his moral eye undimmed can see these pitiable slaves as they pass by, all loaded down with spiritual chains. They may call their bodies their own but they dare not speak thus of their souls. These they have bartered away for gold and power even as their purchasers have done in buying them: and the end thereof is personal depravity and social rottenness.

Such are some of the results which have been brought about through the influence of those who are in mad pursuit of wealth and power. What then is your influence to be? I can tell you. It will be of the nature of those things which you have most at heart and which you esteem most worthy of attainment. It will not be determined by your theoretical convictions or by the fact that you are Protestant or Catholic, Republican or Democrat. Think of the influence of those great men whose characters I have held up for your admiration to-night. What matters it, so far as his abiding influence upon society is concerned, that Cromwell was a Puritan and not a Churchman? Puritanism was only a local and transient issue, but the cause of civil and religious liberty to which the great Protector gave his heart, that revealed the inmost man and that still moves the sons of men to throw off spiritual bondage and fight for spiritual liberty wherever the name of Oliver Cromwell is known. In like manner what matters it, so far as their real influence for good is concerned, that Millet was a Roman Catholic or Lincoln a member of no orthodox body at all? What matters it, in this respect, that one man believes in reforming the church from without and another like Phillips Brooks or Father Tyrrell believed in reforming it from within? What matters it, I say? for these are but the shifting view-points, the temporary camps of men who one and all had hearts that were devoted to the eternal issues of righteousness and truth. And the loves of these great hearts for the eternal issues formed their characters, and out of them went abroad an influence that brought men into the presence of the eternal wherever that influence was felt.

Hence they are powers still. Though dead they speak to us, now and here. Their names are names to conjure with, and at the very mention of them the noblest

loves and truest judgments of our own hearts rise to give them greeting. That, young men and women, is an influence worth having. It is the best influence, the highest influence, the enduring influence; and it issues from the heart. Therefore "Keep thy heart with all diligence, for out of it are the issues of life."

One further issue of life remains to be specifically mentioned, although I have been speaking about it all along in other terms. It is not an issue distinct from the issues of character and influence but one that comprehends and sums them up: one that pervades them through and through and gives them alike their source of being and their vantage ground of hope. It is the issue of a real religious life; which life is the embodiment in human flesh and on this solid earth, in individuals and in the institutions they develop, of the eternal life of God and of his abiding Kingdom of freedom, righteousness, and truth. This real religious life we find in all those who, whatever may be the theologic formulas they subscribe or reject, have given their hearts to the discovery of God's great truths and to the expression of these truths in actual forms of liberty and beauty, beneficence and justice. This real religious life we also find wherever such men have worked: in state or church, in art or letters, in science or philosophy. We have found it to-night in the great men whose "hearts' desire" I have sought to sing; and had we but had the time we could have found it in countless other men of the same character, in Saint Francis and à Kempis, in Savonarola and Luther, in Gladstone and Governor Hughes.

The reason that we found this real religious life in all these men was that they gave their hearts to some one or other of God's great human causes and had abiding faith in it. This faith of theirs also was a real faith

and not a blind or a perfunctory assent to academic dogmas. This faith was the faith which Fogazzaro, in that famous book of his "The Saint," makes Benedetto describe to the Pope — "The faith of those who live the *fiat voluntas tua* — the faith which shows that religion does not consist chiefly in the clinging of the intellect to formulas of truth, but rather in actions and a manner of life in conformity with truth, and that the fulfilment of negative religious duties and the recognition of obligations towards the ecclesiastical authority do not alone correspond to true faith." This faith too, when put to the test, stood firm and took on strength. Millet loved beauty more and not less when he was compelled to suffer privation in her service, and Lincoln gave himself more unreservedly to human freedom and the moral welfare of his countrymen when these same countrymen attacked and mocked him. Such then is real faith, and such is real religion; a religion that gives its heart, and a faith that gives its life. A religion and a faith that loves God's justice, truth, and beauty and strives, through good report and evil, to make them concrete facts in human character: a religion and a faith that gives its very heart to good education, good government, good sport, good art, good ends and objects everywhere, that it may make the life of God a visible and tangible reality.

These then, young men and women, are the stupendous issues of life — what a man is or his character: what a man effects in others or his influence: what a man embodies in this present world of truth and righteousness or his Religion. And all these, as I have tried to make you see and feel to-night, are determined by the heart: by what a man loves and works for and judges best worth having.

Some men, as we have found, set their hearts on gold

and power and the gratification of their egotism: and the results we have beheld have been personal corruption and social depravity. Other men, as we have observed, have given their hearts to great and sacred causes such as human freedom, the ennoblement of youth, and honest government, beneficence and beauty: and the results of these loves and labors have been those personal characters, those personal influences and that personal religion which have leavened society with the Spirit of God and brought forth noble men and institutions. The loves and labors of one class of men lead the world towards hell on earth. The loves and labors of the other class lead men to a better and purer social order and to a foretaste and a glimpse of heaven.

But all of us, without exception and in some degree or other, have that within our hearts which, if treasured and thought worthy, will lead us into the egoism whose works are evil or into the love of God whose works "are true and righteous altogether." When therefore such momentous issues as these are to be decided by our hearts, do you wonder that I beseech you in the words of old-time wisdom, "Keep thy heart with all diligence, for out of it are the issues of life"?

Your hearts then are what I want to win; their admirations, their loves, their inmost judgments of worth. There are vast displays of wealth and power today which as they are praised and noised abroad may captivate your imagination and lead you to think that these are the goods of life worth having. O, keep thy heart with all diligence that it may not bestow its loves and admirations on such proud sepulchres of souls.

There are other and noble aims to love and value and esteem worth choosing. Speaking of our great cities a modern writer declares, "The commercial enterprise of these cities has been the marvel of the world, their

government has reached a point of moral degradation and inefficiency scarcely less than Oriental." Here then is one great chance for the love of good government and the admiration for good citizenship to do effective and beneficent work. To redeem the government of the land from the fact of iniquity and the byword of reproach is the Lord's work indeed. And other chances there are to do the Lord's work, in church as well as state, in literature, in science, and in trade. These are in truth the glorious chances of life and such as should fill us with enthusiasm. Discern and utilize these chances and take them to your hearts. Give your admirations to the really great men and the really great causes of the world. Value such men as your true leaders, esteem such causes as your true vocation. Love them, judge the life they embody as the thing of highest moment and of enduring worth, and then out of your hearts will emerge the character, the influence, and the religion which shall rescue society from moral slavery and help God's kingdom come. In God's name and for God's sake therefore, "Keep your hearts with all diligence, for out of them are the issues of life."

VIII

SPIRITUAL STRENGTH

"Quit you like men, be strong." 1 COR. XVI : 13.

STRENGTH is my theme to-night. In its physical sense strength is a distinguishing quality of the man, even as grace, winsomeness, and beauty are the characteristic qualities of the woman. Fair women and strong men have been the song of the poets from Homer to Tennyson. So also St. Paul, when he exhorts the Corinthians to quit themselves like men, adds, by way of emphasis and exposition, the stirring words "be strong."

It is not of physical strength, however, that I propose to speak to-night, but of spiritual strength; and strength of this kind is the attribute of woman as well as of man. Moreover, the old Latin word homo, as distinguished from that other Latin word vir, means man in the generic sense, both male and female. The genus homo signifies the human race: an order of creatures endowed with nobler faculty and vision than the brutes. The words of our text have therefore a message for every human being, for it is of spiritual strength that Paul is thinking when he adjures not one sex alone but all mankind to be strong.

Now moral strength or strength of character has been technically interpreted in the past and is still popularly conceived as the exclusive affair of a special faculty called will. A strong man is ordinarily spoken

of as one who can say yes when confronted by a duty or no when assailed by a temptation. In such situations the will in its separate capacity is supposed to emerge and declare itself very much as the cuckoo of a Swiss clock issues from its little box and stridently affirms itself anywhere from one to twelve times as emergency requires. But moral or spiritual strength is a much more varied and pervasive thing than such a figure of speech would represent. Just as a strong tree is one whose trunk and branches, as well as its roots, are stout and sound, and just as a strong man physically is one whose heart and lungs and other organs, in addition to his muscles, are in a vigorous and healthy state; so a strong man morally or a man of character is one whose affections are firmly attached to good ends and whose thoughts and judgments are as thoroughly permeated as are his motor impulses by the force and vitality of righteousness. We shall therefore undertake to affirm that moral strength is not the property of any one faculty of the mind but that it is an all-pervading quality of spiritual health which shows itself in every function of the soul.

Such strength will therefore take on many forms, and my object in speaking to-night is to remind you of some of the more important of them. The first of these which merits especial consideration is what I shall call persistency of attention or constancy of vision. The sins of weakness, as discriminated from deliberate vices, are in their inception at least mainly due to vacillations of mind. The image of the good one means to do is replaced by the image of the evil which in better moments one has determined one will never do at all. It is then this fickleness of mind which is weakness: this distraction of attention from the pictures of righteousness and pure desire by the emergence within the mental

field of vision of other images — the images of lust, or low self-interest, or an ambitious worldliness. The baser image, of whatever sort it is, inflames, for a time at least, impure desires and enlists activities of thought and mind in its pursuit. And afterwards in an hour of disappointment or satiety the former images of purity and rectitude return and bring with them the pangs of remorse and the hot, salt tears of repentance. In that sad moment men know what moral weakness is and learn by practical experience that the only way to acquit themselves like men and be strong is to keep the attention fixed on those bright images of good which conscience and reason approve. To be attracted by these but for a little time and then to lose and forget them again in the mad rush of passion or ambition, is to weaken the power of intellectual attention and so prepare the way for that sad instability of character whose end is grief and wretchedness for all concerned.

In all probability there is no one who has not, in some phase or other of the experience I have just described, made proof of what moral weakness is. The College man knows what it is to have the image of purity his mother's face recalls banished from mind by other faces soiled with sin, or he knows what it is to forget his father's prayers that he be economical and financially honest when the fascination of things he cannot afford but longs to possess takes hold of him: he knows what it is to let the social distractions of college life turn the picture of studiousness, which in his Freshman year he hung up in the chamber of his mind, to the wall. And the older people of the land have also had the same experience only with greater frequency perhaps; and all alike can recall that inattention to the visions of moral excellence has led to spiritual downfall and anguish of heart. Had they but held the vision of a temperate

manhood ever before them they never could have been led into drunkenness: had they but kept the image of integrity in sight they never could have made a selfish bargain or put up a false bluff at a knowledge or an ability they did not possess: had they but retained in mind the features of Christian charity they never could have been guilty of unjust deeds and cruel words, long since repented of, perhaps, but still deplored and not yet robbed of sting.

Yes, it is this vacillation of mind, this casualness of attention to the good which is a prominent and widespread form of weakness, even as the persistent representation of the ideal within the field of consciousness or singleness of eye is spiritual strength. All remember the pitiable weakness of Archbishop Cranmer when summoned to endorse doctrines he did not believe and to anathematize Reformers whose convictions he shared. For a few brief months, while imprisoned in the Tower of London, he let the love of life and the fear of death exclude from his thoughts the truths he championed and the great cause he had espoused. Forgetting these he signed his name to statements he did not believe and condemned as heretics his companions in arms. He deeply repented it all later on and made that notable atonement which has won the admiration of the world. Bound to the stake, he thrust his right hand, which had written the things contrary to truth, into the flames, exclaiming, "This unworthy right hand." There he held it too without flinching until it was consumed, and then he cried, "Lord Jesus, receive my spirit," and expired. The weakness of vacillation, the depth of remorse when the vision of truth returned to him, the powerful effort to rehabilitate his conscience — all are here. We give unstinted admiration to his act of tragic courage at the end, but we deplore his weakness

and turn to Bishops Ridley and Latimer as living ensamples of moral strength. These were subjected to the same strain and ordeal as their Archbishop, but, unlike the Archbishop, they never wavered in their allegiance to the truth and duty that they saw. Nothing could divert their attention from the issues of the struggle to which they had dedicated their lives, and so we hear the voices of strong men when, as they were burning at the stake, Latimer prophesied to Ridley, "Be of good comfort, Master Ridley; we shall this day light such a candle, by God's grace, in England as I trust shall never be put out." Such are they who, because of their singleness of eye and persistent attention to the vision of God, acquit themselves like men and are strong.

And now for another form of spiritual strength; or perhaps it is but the same form as the one we have just considered, only with a shift of emphasis. As weakness is seen in vacillations of mental vision and strength in the power of the single eye, so weakness again is a divided will and strength persistency of purpose in the attainment of an end. In the words of a noble writer, "Let us live in no doubt of what is strength and what is weakness. It is strength to will and to do: it is weakness to desire and not to do — to wish and not to will — to wish to break a habit and still live in it — to wish to fix the thoughts and let them wander — to wish for the command of a faculty and to acquire no efficient use of it. And strength is not the vehement impulse of one part of us, but the final consent of all that is in us." A classical instance of weakness in this respect is the famous Sir Richard Steele or Dick Steele as he was affectionately called. A man of many dissipations, Steele had yet a conscience which roundly condemned his own indulgences and those of the age in

which he lived. As a check upon himself and an admonition to his countrymen he wrote a treatise called "The Christian Hero"; but if history is to be trusted, it did not effect any perceptible reformation of his own life and only succeeded in exciting public ridicule at the contrast it presented between his principles and practice. There can be no question that Sir Richard ardently desired the betterment of his character and the character of the social life about him. He wished for these things but failed to perform them; and the picture of his divided will as it left upon the desk an unfinished chapter of "The Christian Hero" to take part in a drunken orgy and then, in real distress of spirit, returned from the orgy to complete the chapter — this picture is a portraiture of tragedy which has its warning and instruction for us all.

Such, nevertheless, with variations in degree, is an almost if not quite universal form of human weakness: and the only way to overcome it is to summon all the human powers — faith, hope, interest, love — in the unremitting quest of manhood or the character that was in Jesus Christ our Lord. To work for that end, to hope for it, to have faith in it is to play the part of a man. Faith is strength and hope is strength, but doubt and despair are weaknesses. The best aims of life are only realized by degrees and their fruition tarries long. Albany cannot be reformed in one session, neither can the Christian Church be rescued from its cant and clericalism in a single generation. The purification of government, the amelioration of the condition of the poor, the restraint of arrogant corporations, the worship of God in spirit and in truth — these are all high aims which in their slow fulfilment call for unfaltering faith, undying hope and daily work. Such aims are not to be realized this year or the next. They can

only be brought nearer and finally achieved by those whose wills are set persistently on righteousness. No divided will which spends one half of its time in self indulgence and the other half in maudlin penitence and spasmodic struggles of amendment can win the strength required for this glorious task. Only whole-souled devotion to a great purpose can do it. Such devotion indeed as John Wycliffe showed from that day in 1360 when he joined battle with the Mendicant Orders and a corrupt priesthood until that other day in December, 1384, when he entered into rest. One hundred and fifty years before Luther he preached all the essential doctrines of the Reformation and lit the torch that kindled the heart of John Huss into flame and through him set Luther ablaze. Like Luther he made a translation of the Bible for the common folk, like Luther he preached the right of private judgment and of free access to God without the intermediation of the priests. Like Luther again he exposed the greed and worldliness of these same priests and denied to the church the right of temporal dominion. All this and more he did and never wearied or lost heart in doing it. His enemies were many and powerful and, although he had some influential friends, he was harried about and tried in open court and finally banished to his parish of Lutterworth. No whit cast down he continued his holy war against the abuses of the clergy, and even when stricken with paralysis he still kept up the fight. "And really this is a fine spectacle," says one of his biographers, "this of the paralytic of Lutterworth. It is a fine sight to see a man worn down by a life of toil and anxiety — smitten with a malady which might seem to command a cessation of all harassing exertion, most of all of hot warfare — just escaped from destruction by his summons from the Pope — and constantly expecting that persecution

would soon do its worst upon him — and yet learning no lesson of indolence or cowardice from these perils and troubles: on the contrary his energies appearing to gather new strength and intensity, and his whole character of mind a fresh brightness as the shadows of death were thickening palpably about him." Such indeed was John Wycliffe. He quitted himself like a man, and in his undying persistency of purpose he was strong.

He was strong too in another aspect or form of strength on which I wish to touch for a moment. I mean straightforwardness, directness, honesty. The strong man strikes out from the shoulder and in the open light of day. He is not a man of concealments, subterfuges, and indirections. Everyone knows what he is about and the end for which he is making. The workings of his mind and the play of his emotions are as palpable to the eye as are the muscles of the Grecian Herakles. His thought goes straight to its goal even as do his deeds. Duplicity and cunning are foreign to his nature. He is a lion, not a fox. The weak may have recourse to tricks of treachery and double dealing and what they cannot accomplish by fair means they are often ready to effect by foul. Methods of indirection and dishonesty are indeed the confessions of weakness because they are the very props on which the timid and meticulous rely. But the confidence of the strong man is his strength. He believes in the strength of his cause because he feels it to be just, he believes in the strength of his purpose because he knows it to be pure, he believes in exercising strength and in establishing the Kingdom of God by moral force because to do so is the making of the Sons of God. He also believes men ought to know the truth and he tells it to them without circumlocution or disguise. He believes that the only road

which leads to righteousness is the straight and narrow path of obedience to the moral law: and so he preaches with St. Paul that churchly feasts and fasts and sacraments can never be a substitute for character. He believes in openness and straightness throughout; straightness of thought, straightness of action, straightness of life: for straightness is the path of strength. And so the strong man strikes at the weak point of an argument in order that the strength of real reasoning may be manifest. He strikes at the corruptions of government in order that the righteousness of the Nation, which is its strength, may be aroused. He strikes at the evils of the churches in order that the goodness of the true Church may grow in strength.

The direct, straightforward man is also strong because he has no private purpose, no ulterior aim of selfish weakness. Hence when men rise up and call him un-American or a pessimist or a disloyal Churchman he is undismayed. He is unterrified too when his friends assure him that if he goes on talking and acting as he does he will assuredly spoil his chances of success. All this he faces with undaunted courage because the things he has in his heart are the things he has told out boldly to the world. He is not harboring within himself some hope of personal promotion or secret gain. He is not an office-seeker or a place-hunter but a seeker after righteousness and truth. His expressed purpose is his real purpose. He has no other. He means what he says; no more, no less. He is sincere.

And such a man was this John Wycliffe. He was no smooth and simpering man of tact, no guileful politician, no subtle and dissimulating cleric, but an honest, strong, straightforward man, who believed that the church of God should be an institution bent on righteousness and who made good that faith by working for a

righteous church his whole life long. He obtained no worldly preferment save the insignificant Rectory of Lutterworth, but out of this little country town his voice rang forth over the whole world. Although the priesthood hated him and thirsted for his blood, the people believed in him because of his honesty and singleness of heart. He was therefore a power in his day and generation, and when he died his power grew. So much so in fact that thirty years after his death the Council of Constance commanded that his bones should be disinterred from consecrated ground and thrown beyond the borders of all Christian neighborhood. The renegade Bishop of Lincoln, one Richard Fleming, discharged with joy the hateful task. He had the body burned and caused the ashes to be cast into the little brook which runs by Lutterworth. And "The brook," says Fuller, "did convey his ashes to the Avon: Avon unto Severn: Severn unto the Narrow Seas: they unto the Main Ocean; and thus the ashes of Wycliffe were the emblem of his doctrine which now is dispersed all the world over." So did the strength of straightforwardness go straight out to the strengthening of the whole world.

But strength is a quality that develops and matures, and so persistency of attention and constancy of purpose and directness of action ripen into that unconquerable form of strength which is entireness or integrity of character. The strong man, par excellence, is one who is at unity with himself: one whose inner life knows no division of aim, no strife of affections, no treacheries of thought; but on the contrary one whose thoughts and motives and activities have all been integrants which have fashioned him into a spiritual whole. As a strong nation is one whose many geographical districts and diversities of interest are welded together in a common

national intent, so a strong man is he whose varied faculties are inspired by a common spirit.

As union or integration of personal resources is strength, so is disunion or division weakness; and it is to weakness rather than to downright wickedness that the most heartrending tragedies of life are due. Such a tragedy was the fate of Mark Antony in Egypt. The king of Egypt and the Roman senator and soldier fought hard within him for the mastery. Neither could command the undivided support of his brilliant powers, and so because he was at discord with himself and lacked integrity of character he fell. In the language of Ferrero, "Antony first felt in himself the tragic discord between Orient and Occident that was so long to lacerate the Empire; and of that tragic discord he was the first victim. An enthusiastic admirer of Egypt, an ardent Hellenist, he is lured, by his great ambition to be king of Egypt, to renew the famous line of the Ptolemies, to continue in the East the glory and the traditions of Alexander the Great: but the far-away voice of his fatherland still sounds in his ear; he recalls the city of his birth, the Senate in which he rose so many times to speak, the Forum of his orations, the Comitia that elected him to magistracies; Octavia, the gentlewoman he had wedded with the sacred rites of Latin monogamy; the friends and soldiers with whom he had fought through so many countries in so many wars." Thus it was that torn by the conflicting claims of personal ambition and faithfulness to Rome, he was reduced to the sorry weakness of doubt and hesitation. In the words of Ferrero once more, "He does not know how to oppose a resolute No to the insistences of Cleopatra. . . . He does not dare declare his intentions to his Roman friends, fearing they will scatter: . . . to Italy fearing her judgment of him as a traitor: and so, little by little, he entangles

himself in the crooked policy, full of prevarications, of expedients, of subterfuges, of one mistake upon another, that leads him to Actium."

Here then is the history of those divisions and disunions within the breast of Antony that led to his overthrow. It reveals the source of his weakness and shows that the true strength of manhood lies in that integrity of character that makes the whole soul one. Professing Christians are weak and yield to the solicitations of sense or selfishness because they have never given themselves entirely and without reservation to the Christian cause. They have joined some ecclesiastical organization and renounced perhaps a few bad habits, but anything like a complete dedication of themselves to the growth of the Kingdom of God has never occurred to them. And yet what business man could ever make a living, what artist could ever succeed in painting a reputable picture, what lawyer could ever win a case if he gave as little time to his life work as most Christians give to the tremendous task of quitting themselves like the Man, Christ Jesus? Vanity, love of wealth, personal ambition, desire for social prominence, one or more of these are permitted to grow up within the mind, and so when the day of trial comes the forces of the soul are not prepared for prompt and united action but are at variance with themselves. In times of national extremity the love of country in the merchant's breast conflicts with the desire for business profit, and with the not infrequent result that the desire for business profit gains the mastery and damaged food or raiment is despatched to the soldiers at the front. In times of mental ferment and unrest the wish to hold a valued place or obtain professional advancement struggles hard against the inner conviction that important truths should be pronounced at any cost; and the outcome of the conflict, oft repeated, is a trium-

phant victory for worldliness and a defeat of manhood sadder than that which befell poor Antony at Actium. Benedict Arnold loved his country and fought long and brilliantly for her freedom; but, because of his vanity and selfish resentment at the injustice done him by the Continental Congress, he played the traitor. So do men fail to quit themselves like true men and be strong because they lack integrity of character. Sometimes a single weakness is all that is needed to bring about their undoing; for we all remember that Achilles fell because of a vulnerable heel, and Siegfried was pierced by the spear of Hagan in the solitary spot the dragon's blood had failed to make impervious.

To quit one's self like a man, therefore, and be assured of moral strength it is necessary to attain entireness or integrity of character, such entireness and integrity of character as was achieved by Jesus of Nazareth. His strength was incorruptible and triumphant because He was at unity with Himself. There were in His soul no traitors to His spiritual quest. The princes of worldliness and selfishness found nothing in Him they could touch or reach. To do the will of the Father was the one absorbing passion of His life. From that high aim His attention never wandered, His will never forked. He strove for it directly and in all sincerity of heart; and so He faced the world with a united spirit, and, in the completeness of His loyalty to God, He quitted Himself like a man and was strong — the strength of the man made perfect.

And finally out of all these forms of strength — persistency of attention, constancy of purpose, straightforwardness of action, integrity of character — there issues the crowning form of strength, the strength of spiritual joy and inspiration. Grief of heart, the sorrow of remorse, the anguish of moral disunion and dismember-

ment — all these are weaknesses. They unfit a man for his work, lessen his powers of resistance and initiative, sicken, unman, and paralyze him. But joy, because it is security from all these weaknesses, is strength. It is not the raucous and riotous joy of the senses, neither is it the bounded and selfish pleasure of having one's own way or winning the prizes of ambition and material success. It is not the joy of pride or self-sufficiency; not the joy of seeing other men humbled before one's lance or suppliants for one's bounty or dependents upon one's leadership of thought or action. On the contrary it is the joy of the Lord, the joy that Jesus had because He did not His own will but the will of the Father in heaven. It is the joy that a man feels when he believes that his faculties are energized and guided by a will of mightier sweep and vision than his own: the joy that he feels when he grows dimly conscious of the fact that in the exercise of his spiritual functions and the achievement of a strong and self-determining personality, he is entering into the very life of God: discerning something of His purpose, learning something of His method, performing something of His will. Every young man knows the joy of which he is conscious when he is called into the councils of his elders and given a task to discharge which, if successfully accomplished, will benefit the whole college, the whole town, the whole state. The young soldier has felt such joy when he has been despatched on an important mission, the issue of which concerns not his private fortunes but the welfare of the entire army. A story that was told me not long ago related that a forlorn woman, when she was assured there was a great end in the universe which even her poor, painful life could further, exclaimed, "My God! I know how long it took Columbus to make people believe there was land on the other side of the earth and I know how many years it

took Darwin to learn about species and all that, and if I could believe there was a grand object at the end of all this bloomin' muddle of life, I would buck up and take all the hard knocks and disappointments that was comin' to me." Listen but to that. You can catch the light of joy in the suffering woman's face the moment she sees the possibility of her own efforts and agonies playing a part in the movements of some stupendous plan whose consummation is to be the welfare of mankind.

And it is this joy in the Lord: this joy of partnership in a vaster life of love and reason than the earthly horizon bounds: this joy of sharing the thoughts and purposes of a mind which permeates and comprehends all worlds and living things: it is this joy — the joy that issues from the strength of growing personality — which makes that personality mightier yet and capable of passing on from strength to strength. It is not the joy of the liveried servant who blindly carries a sealed message and with no inkling of its meaning or content. It is not the joy of the faithful slave who dumbly labors at he knows not what, but the joy of the Sons of God who through development of mind and character have entered into the confidence of God and who, in the strength of their manhood, obey and realize His laws. It is with a free will of their own that they follow the divine behests, else they were not men and would be servants and not sons: and yet it is the will of the Father that they do, and that is the joy of it. Their personality is not an isolated personality but one which communes with the personality of God and which abides and lives in Him. On Him and His ineffable justice they rely, from His eternal life they draw their hope and power, in Him they rejoice: and in the security of that joy they quit themselves indeed like men and are forever strong.

We pray then to-night "that He would grant you according to the riches of his glory to be strengthened with might by His spirit in the inner man": the strength of persistent attention to His vision of righteousness and truth, the strength of an undivided will devoted to His service, the strength of straightforwardness and honesty of heart, the strength of wholeness or integrity of character, and the strength of that high joy in the Lord's life which is the possession of Himself. So indeed shall ye quit yourselves like men and "be strong in the Lord and in the power of His might."

IX

THE CLAIMING OF ONE'S LIFE

"And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market place and calling one to another, and saying, We have piped unto you and ye have not danced, we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine: and ye say, he hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners!" LUKE VII : 31–34.

TWO great figures, which are striking contrasts to each other, stand out in bold relief against that living multitude which is the background of the Advent picture. These two figures are those of John the Baptist and Jesus of Nazareth. Two men so glaringly unlike each other in natural temperament and mode of life, and yet intent upon the same spiritual issue and fired by the same spiritual purpose, have seldom been brought together upon the same stage of human affairs and at the same moment. Both are eager for the conversion of the multitude to God and righteousness; and yet the paths prescribed by the conduct and example of the two teachers are singularly dissimilar. On the one hand John is characteristically the ascetic. The sin of the world has counselled him to flee before it. He shuns the King's palace as the abode of seductive luxury and avoids the market-place of the people as the theatre of fleshly temptation. His natural home is the desert. His dress

is the rough camel's hair and leathern girdle of the eremite, his food the coarse fare of locusts and wild honey. Pallid and gaunt he confronts the multitude. "Repent," he cries, alike to priest and peasant. His features and demeanor are as stern and unbending as his talk. The blandishments of woman cannot soften him into weakness; the puerile pleas and childish follies of the multitude cannot seduce him to a smile. He will listen to no excuses. He will make no concessions. The false props of racial pride and apostolical succession he knocks remorselessly away. To be a descendant of Abraham counts for nothing in the moral world, he cries, unless the works of Abraham be done. Reform to be worth anything must be radical. It must go far deeper than manners and professions. It must touch and invigorate the very roots and springs of life. Down to these roots the keen edge of God's judgment goes, and every tree that bringeth not forth good fruit is to be hewn down and burned up. "Bring forth therefore fruits meet for repentance," he insists, "for the floor of God's house is to be winnowed clear of all its chaff. The wheat indeed is to be preserved but the chaff is to be consumed with unquenchable fire."

Such is one of the two well known figures of the Advent season: the figure of stern, uncompromising asceticism. The other, equally well known but much better beloved, is that of the Son of Man: the simple, sweet, and joyous personality of Jesus of Nazareth. The core of his moral message is indeed the same as that of John, but he embodies it in a very different kind of life. As John is preëminently the ascetic, the recluse, the man of abstinences and self-mortifications; so Jesus is peculiarly the companion of man, the daily partner of his joys and sorrows. His home is not in the desert but in the towns and cities: the centres of life: the places of

fierce temptation and moral need. Unlike John he wears no uniform, but is clad in the every-day dress of his time and people. Unlike John again he has no special regimen of diet. He eats and drinks as other folks. He is present at the marriage feast of Cana and at the table of the wealthy Levi. Although he does not shun the rich, neither does he avoid the outcast and the poor. Indeed he actually seeks these lowly people out and makes of them his closest and most intimate companions. The rough fishermen of Galilee, the outlawed Magdalens, the hated heretics and publicans — these are the people to whom he ministers above all others and who become in time his most devoted friends.

His message too to these poor folk, while no less uncompromising than that of John in its denunciation of vice and sham religious practice, is emphatically and above all else a message of joy. What he has to say to them is a Gospel. It is glad tidings. It is indeed the joy in the face of Jesus which furnishes his most outstanding feature of contrast to John the Baptist; for this joy of his tells the story of a deep and beautiful experience unknown to John. With John, as with Paul, it is the terror of the Lord which urges him to persuade men to abandon sin. With John again as with Paul it is the gravity and fierceness of the moral struggle which are reflected in his face. One looks at him and one traces the dark, deep lines of vigil and fasting and mortal conflict with the flesh. One turns to Jesus and in the light of his blessed countenance one reads the story of a soul at peace with God. Unlike John, Jesus is not struggling for eternal life. He has found it; and in finding and living it he has discovered the secret and the source of happiness. When he comes up therefore from the little Galilean town and emerges into the light of history his moral warfare is already accomplished, his

victory won. It is the joy of the divine life that abides in his heart and shines out in his face; and so he speaks not the language of fasting and abstinence but the language of beatitude. It is the blessedness of the meek and the pure and the merciful; yes, it is even the blessedness of those who are persecuted for righteousness' sake of which he tells. Even when he mentions the yoke and burden of the flesh it is but a yoke that is easy and a burden that is light: a yoke that is not felt as irksome and a burden that is not recognized as heavy because of the love that knows but joyous service in the doing of the Father's will.

Here then are the two strikingly contrasted figures of the Advent season. John the Baptist who came neither eating bread nor drinking wine, and Jesus, the Son of Man, who came both eating the bread and drinking the wine that God gave him with thankfulness and joy. Each of them, be it observed, is possessed of a marked individuality. Both of them are strong, clear-cut characters; one of them essentially ascetic, the other supremely human. Both are forceful personalities — types of religious thought and temperament that are forever reappearing in the history of the world.

Diverse though they were, however, in thought and habit yet each revered the other. John looked up to Jesus and Jesus honored John. It was the element of striking individuality that each admired in the other — the admiration of the man for the man. Yet it was this very definiteness of character, this clearness of thought and force of personality which got them both into trouble with the wayward, fickle multitude. Unlike though they were, both were subjected to the same carping criticism of the captious crowd; and the passage before us for consideration this morning is one of especial value in that it shows us the worthlessness of this criticism

on the one hand; and, on the other, the way in which a strong character like that of Jesus met and disregarded it.

The first point therefore that claims our attention is the attitude of the cavilling crowd towards men of definite convictions and decided character. Jesus describes this attitude in our text. "Whereunto then shall I liken the men of this generation?" he says, "and to what are they like? They are like unto children sitting in the market-place and calling one to another, and saying, we have piped unto you and ye have not danced, we have mourned to you and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, he hath a devil. The son of man is come eating and drinking; and ye say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners." Now this description of the wayward judgments of the multitude shows us the natural distaste of the crowd for individuality. No marked character is pleasing to it. Neither the ascetic type nor the human type is to its liking. John it finds too severe, too much of a recluse. Jesus on the other hand it deems too much addicted to society and altogether too indiscriminate in the selection of his friends. John consorts with but a few funereal, sour-faced individuals like himself, whereas Jesus goes to the wholly unjustifiable length of associating with heretics and publicans. John is too abnormally mournful. Jesus is too naturally joyous. Neither of them, in the judgment of the crowd, is satisfactory. Neither of them is thoroughly good form. Both are extremists.

Now if this carping tattle of the multitude — a carping tattle familiar to us all — ended in mere talk it would not be worth our while to waste another moment's thought upon it. But it does not end in mere talk. It stirs up resentments, rouses hatreds, provokes perse-

cutions. It leads straight on to fagot, axe, and cross. And this it does because it is itself inspired by a venomous and jealous dislike of all that is individual, definite, distinctive. The crowd cannot tolerate personality. Personality irritates it by its very definiteness and by the light which this definiteness casts upon the crowd's colorlessness. A strong personality makes even the crowd suspect the nebulousness of its own hazy thought and the mollusc-like consistency of its character. All this is irritating. The fastings and self-mortifications of John render the rich men uneasy in their luxury, while his scathing denunciations of sin and folly arouse within them the disagreeable fear of punishment. The absolute naturalness of Jesus also stirs up the hatred of all conventional people; his emphasis of the moral life provokes the resentment of the churchman. In a word the clear-cut message and example of a strong personality like John or Jesus beget in the minds of the crowd an uneasy consciousness of their own shortcomings. They are forced at least to entertain the suspicion, if only for a moment, that all is not well with them. The emaciated figure of John gives the bon vivant pause and pang. The ceaseless care of Jesus for the outcast and afflicted suggests to Priest and Levite the thought of a forsaken duty.

All this is unpleasant and vexatious to the crowd, and so it begins at once its congenial task of captious fault-finding; a fault-finding whose aim it is to silence the voice of the individual or to rob it of its distinctive quality and tone; a fault-finding whose purpose it is to crush out personality and to make the man who possesses it a member of the crowd. It matters not to the crowd of what type the personality is. All types of personality are equally offensive to it; and so it is ready at once with its frivolous talk the moment personality appears. We

all know the accents and phrases of their talk quite well; for it is forever sounding in everybody's ears. "It is of course perfectly proper for John to condemn evil," it begins by saying, "but let him do it in such a way that no one's feelings will be hurt, and that no rational suspicion can be entertained of any personal application. If a man feels himself compelled to rebuke sins let them be the sins of another land or of a bygone century. Ministers of religion," it continues, "should of course say that evil is evil and good is good. This is what everybody expects of them and nobody dreams of paying any attention to. But all this should be done in a general, abstract way and without any sort of reference to present-day evils and actual evil doers. People expect the clergyman to talk of justice and truth and honesty; but to point the finger at a specific act of injustice is ill timed, inconsiderate and rude." "Besides," the carping crowd goes on, "no good whatever is accomplished by denunciation or by the direct application of moral principles to individual and national sins. It never converts and only succeeds in making people angry. One should not be too hotly indignant in the presence of evil, neither of course should one be coldly indifferent. Something that is neither one thing nor the other is what is really desirable. A good, safe, lukewarm tepidity is after all the proper individual temperature." Such is the ideal of the crowd. A kind of creature, be it remembered, that just because it is neither cold nor hot — just because it is devoid of all specific character — the author of the book of Revelations declared the Lord would spew out of his mouth.

But the fault-finding of the captious crowd goes much further than a simple disapproval of what is specific, direct, and individual. It also misjudges the men at whom it cavils. It credits them with false motives and

tries to make society at large think evil of them. If by the perfect naturalness of his speech and manner some strong man throws into bold relief the hollow affectations of the crowd's purely imitative life, the crowd is at once offended. Naturalness is as sure, if only by implication, to condemn and vex it as is asceticism. And so it affirms forthwith that the natural man is a poseur, that he is anxious to get himself talked about, that he wishes to show how different he is from other folks and how superior; that he is endeavoring to be eccentric and peculiar and trying with malice prepense to do despite to their little village mannerisms or their metropolitan provincialisms. So does the crowd not only resent the naturalness that, all unconsciously, exposes its smirking affectations and its hollow customs, it also misjudges it.

It does not however stop with misjudgment. It proceeds to misrepresentation. If, for example, the Prophet exposes, as Jesus did, the dead formalities of the church-going world, the carping spirit of the fault-finding crowd takes pains at once to spread the report that the Prophet has declared all churches to be corrupt and useless institutions. If again the Prophet delineates the evils of partisanship, the same captious spirit of the fault-finding crowd announces far and wide that he has distinctly repudiated the serviceable functions of Republican and Democrat. Or once again, if a speaker endeavors, as I am endeavoring at the moment, to show the worthlessness of the crowd's captious judgments, the spirit of this same captious crowd goes off and tells the tale that, in the speaker's view, public opinion is of no earthly value and should be openly and defiantly disregarded. Such are samples of the false statements and lying misrepresentations to which the crowd resorts in its endeavor to crush or silence the individuality which it abhors.

And if the individual is recalcitrant and refuses to yield up his soul into the crowd's keeping, the crowd plays its high trump card, intimidation; and remember that intimidation appears among us armed with other weapons besides the shot-gun and the axe. There is a sort of feminine intimidation, employed by the women of both sexes, which is as resolute an effort to stamp out personality as any of the more masculine methods of brute force. Its effort is to make the life of the individual bitter and a burden, to threaten him with loss of bread and butter. "Don't be too specific or too direct," says many a congregation, in effect, to its minister. "Don't dance, for people will say you are worldly and frivolous. On the other hand don't look too serious, for people will deem you unpleasant and a bore. Try to adopt a good, safe, compromising smirk — something between the mournfulness of the ascetic and the joyousness of the natural man. Dress in clerical clothes, of course, but do not be extreme. Wear the uniform of a high waistcoat, but put on over it a worldly coat. Invite the poor into your church, but keep them sitting on the back pews. Do all these safe, conglomerate, politic things and all will be well. But if you insist upon being an individual, if you blurt out plain truth and talk to the point and say things that may offend rich and influential parishioners, then we shall be obliged to make things uncomfortable for you, to put the screws on, ask you to withdraw." Such is the goal towards which the tide of captious fault-finding inevitably sets. Inspired by resentment of distinctive character, the effort of the carping crowd is to make individuality impossible. John is too stern and ascetic and must be made more pliable. Jesus is too natural and human and must be artificialized. Both alike must be rendered submissive to the authority of custom and convention. And so the carping crowd

demands that they shall suppress their personalities, withold their specific message, and talk and act as other people do.

Both John and Jesus refused compliance with the crowd's demand. In the face of misjudgment, misrepresentation, intimidation, they both preserved their individual manhood. Each of them, like all other great men before and since, claimed his right to his own soul and to the life that God had given him to live. Each felt and knew that if he lost his soul to the crowd he would be poor indeed: and nothing that the crowd could give him in return — honors, place, wealth, applause — could possibly replace it. And so each kept his soul, even at the cost of suffering and death, and hence remained, what every one of us should insist on remaining, a man.

The lesson therefore of Jesus' attitude and of John's attitude towards the carping crowd is that of claiming the right to one's own life — the right of moral and intellectual integrity; for the captious crowd — the crowd that misjudges, misrepresents, intimidates, is always with us. Now as ever it is hostile to anyone having a soul of his own. "Society everywhere is in conspiracy against the manhood of every one of its members," says Emerson. "Society is a joint stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

"Whoso would be a man must be a nonconformist." The question is, therefore, do you wish to be a man? If you do, then you must insist on claiming as John and Jesus did, your right to your own life. And by claiming your right to your own life, no intelligent person needs to be told that it does not mean claiming the right to live

as your selfish passions dictate, the right to yield to every fleeting whim or chance desire; but on the contrary the right to develop the thoughts that recommend themselves to you as true and the further right to do the works that these high thoughts demand. Each young man, for example, has to decide on a calling or profession. There are months and even years perhaps of indecision, but at last in a luminous hour he sees what his own abilities or his special circumstances require of him. He has discovered his talent and knows what he ought to do — paint, write, teach, explore, invent, govern. To be what he feels he is meant to be he must be first of all himself. Sometimes, oftentimes perhaps, the being of one's self — the cultivation of one's talents — means worldly loss or social disadvantage. Sometimes, oftentimes perhaps, it means doing things that will not yield a money profit or gain a public recognition. Sometimes, oftentimes perhaps, it means a disregard of the counsels of friends and parents. Oftentimes also no doubt the counsels of social advantage and worldly minded friends prevail and the newly discovered talent is consigned to the napkin of neglect. God only knows how many dead artists and professors and missionaries there are stalking about in our streets; because, in some ill-fated hour long ago, they chose to bury their living talents and do the thing that was easiest and lucrative rather than that which the voice of inward faculty and fitness asked. God only knows how many successful failures there are in the prominent places of the world, poor fellows who drive in their carriages and entertain celebrities and rule political parties and govern municipalities, but who beneath all the ostentatious finery of a false success carry about with them wherever they go the body of a dead and buried manhood — the Poet, the Reformer, the Prophet they were meant to be. God only knows how many of these

living corpses there are to be met with in the world; and yet the very thought of such sad tragedies gives spur and zest to the duty imposed on every man of claiming his own life. That life is the pearl of great price that God has hidden in your heart, the good seed he has planted there, the pounds and the talents he has entrusted to your care. Your first duty is to find it; to know what your message or your mission is to be, to come to your self; and when you have found it and know what you are here for in the world, then it is not for you to confer with flesh and blood, not for you to run about and ask advice of the carping crowd, but rather to go forth whithersoever the growth and multiplication of your talents demand; be it into the desert with John or to Jerusalem with Jesus. Those talents are yours alone, and if for any reason, be it love of ease or fear of what the crowd will say, you bury them, then have you lost your raison d'être, sold your birthright, surrendered your essential manhood.

If you take the carping crowd into your confidence they will no doubt tell you that what you propose doing is quixotic, strange, unheard of; that your invention will never pay, your ideas never work, your business never succeed, your books never sell. And whether you take them into your confidence or not they will be equally ready with their commonplace suggestions of convention and platitude. "So and so is the way the thing has always been done before," they will say. "This and that have the Fathers thought, and such and such have the Ancients said. Be governed then by the wisdom of the ages and do as other people do." Here in substance is the advice which the crowd has always proffered those who have shown a disposition to do their own work in their own way. It was ready to tell Shakespeare how he ought to write his plays, and Columbus how he ought to give up his mad undertaking, and Darwin how he ought

to conduct investigations, and John and Jesus how they ought to deliver their message. And it is ready still to tell you how you must run your laboratories and manage the duties of your chair, and conduct your business and preach your sermons — ready to discourage all that is distinctive and vital in you; ready to sacrifice your contribution to the world's thought and the world's work to its own poor, shallow interpretation of the Fathers and Authorities.

But your first business is not with the Fathers and Authorities but with yourself; not with other men's gardens but with the honest and faithful cultivation of your own. When you set to work to plant and till it, the neighboring gardeners and even those who have no garden at all will come and lean over the fence and tell you what you ought to raise and how you ought to raise it. If they detect any dangerous tendency to initiative on your part they will proceed to check or thwart it, If you insist upon being heretical and try to give your garden the beauty and content you feel God meant for it, they will go about among the neighbors and descant upon the foolish and wicked things that you in your ignorance and wilfulness are doing. They will resort to misjudgment, misrepresentation, intimidation. They will use their utmost effort to make your little garden the copy and counterpart of all the gardens round about.

But be you a man. Claim your right to your own garden. Plant and water the good seed that God has given you. Do not let it be overgrown with tares. Do not put it aside or displace it for any seeds that others have to offer. That seed is yours, and the fruit of it is all you will have to contribute to the coming harvest. Its flower may not be as beautiful, its fruit not as widely useful as that which God has bestowed on some of your neighbors; but it is yours for all that, and without it the

total harvest will be incomplete and your own garden barren of result. Be you a man, therefore, and cultivate your garden as the Lord God directs.

And the consequences, you ask? Shall we have wealth and influence and power and fame? Shall we find our flowers on everybody's tables and our fruits in all the markets of the world? Shall we make startling discoveries and revolutionize commerce and write important books and reform great abuses? No, I cannot promise you any of these things, but such results as I can promise you are sure. And the first result that I can promise you is freedom; the freedom to develop your own thought whithersoever its law of life may lead; the freedom to cultivate it and prune it and bring it to perfection; the freedom to exercise the spiritual functions and to mature the distinctive character which are yours alone; the freedom from all vain attempts to borrow other people's thoughts or shine with other people's virtues; the freedom from all heartbreaking efforts to coerce yourself into shams and affectations of lip and deed; the freedom, unhindered and unruffled by the carping crowd, to devote yourself both heart and soul to the thing you love.

"If I have freedom in my love
And in my soul am free,
Angels alone that soar above
Enjoy such liberty."

And a second result of cultivating your own garden is productiveness. By claiming your right to your own life you will bring at least some fruit to perfection. Your total yield may not be so very great. It may not be near so much as sixty or thirty fold. It may be but five or ten. The amount, however, is not the main question. The great and paramount matter of concern is that you bear fruit — good, honest fruit that is shaped by the thought of your own mind and that bears the

mark of your distinctive character. And, if you claim your right to your own life, such fruit will be yours to bear and yours to give away. If you speak, you will have something to say that is worth the saying. If you act, you will do a thing that is worth while. If you claim your right to your own life you will produce your own crop of thought and deed, the fulfilment and fruition of a true man's hope; the thing that brings him joy; the thing that brings him peace; the thing that makes him feel, as the season of harvest comes in sight, that anxious nights and toilsome days have not been wasted after all, and that life is worth the living.

And so a last result is religion; for he who insists upon cultivating the good seed that God has sown in his heart not only affirms himself and claims his right to his own life, but he also develops that fragment of the divine thought and purpose entrusted to his keeping. To be himself and to bring forth his spiritual harvest of truth and beauty, or it may chance of some other grain of nobility or righteousness, is also to give expression to some small part of that ineffable and infinite life in whom we live and move and have our being. To be one's self is also to reveal some aspect of a heavenly law and to shine with a ray of heavenly light.

I see a rose bush surrounded by a crowd of tall and garish sunflowers. Out of their great, dark eyes they look upon the little thing and seem to smile disdainfully upon its small, green leaves and modest buds. "Be a sunflower," they seem to say; "be a sunflower like unto us!" But the rose bush cannot be other than it is. Gently but firmly it opens its petals to the light; and in the bloom of roses with which it decks itself reveals a new loveliness of nature and a fresh glory of God.

X

HUMAN BRUTALITY AND OUR COMMON NEED OF MERCY

"*But the same servant went out and found one of his fellow servants which owed him an hundred pence: and he laid hands on him and took him by the throat, saying, Pay me that thou owest.*"
MATTHEW XVIII : 28.

SEVERAL years ago while walking in the streets of Worcester my ears were suddenly saluted by the loud cries of an animal in distress. Turning quickly in the direction of the sounds I saw a large grey cat running for its life. It was frantic with fright and crying as it ran; while close behind it, and gaining ground at every jump, came a fox terrier. Fortunately for the cat, however, a tree was near at hand and up the tree she sprang, just as the terrier seemed about to pounce upon her back. The dog, balked of his prey, looked up at first wistfully into the tree and whined for a moment or so in undisguised vexation of spirit. But speedily recognizing that the game was up he submitted philosophically to the inevitable and trotted off in search of other and more promising adventures.

The cat, meanwhile, which at first, from her coign of vantage in the tree, had watched the dog suspiciously, began to regain her composure. I crossed the street and gazed up at her. Her fur no longer stood on end; the look of terror had vanished from her eye. So thoroughly indeed were her nerves restored to their normal condition that it seemed, for a moment, as if she were going to

respond to my solicitations and descend the tree. But just then a sound caught her ear. It was the chirp of a sparrow among the topmost branches. Instantly the beast of prey asserted itself. She crouched, she flattened herself against the tree, and then began to crawl stealthily aloft. The pursued had become the pursuer. The same cat who, but a few minutes before, had suffered the terrors of death from her traditional enemy the dog, was ready now, upon the very first opportunity, to inspire like terrors in the breast of the sparrow.

The sparrow, indeed, escaped her even as she had escaped the terrier; but the fact which impressed me most in this bit of trivial experience was the failure upon the part of the cat to realize that she was meditating the same sort of treatment of the sparrow against which, when directed towards herself, she had so strenuously protested. Having just escaped death at the teeth of the dog she was quite ready to turn round and kill some other animal. Having experienced the pangs of persecution she was none the less disposed, the moment she got the chance, to play the role of persecutor herself.

And this fact set me to thinking not about cats and dogs and sparrows but about those other animals called men and women. Quick as a flash I remembered that the self-same man who had just escaped the horrors of a debtor's prison through the mercy of his creditor, was ready and glad, as soon as he himself was free, to take the man who owed him money by the throat. Thus it was that the sermon I am preaching to-night first took shape in my mind. The subsequent years have simply given it material and plan.

He who had pleaded for mercy and obtained it showed himself incapable of exercising mercy: he who was glad to accept forgiveness was unwilling to bestow it: such is the particular fact of human experience which I wish

to study with you to-night. At the first glance, perhaps, it looks as if the conduct of the unmerciful servant were something exceptional, or, at the most, something likely to be found only among the more degenerate of men or races. But let us see. Suppose we examine the course of what is called historic Christianity. What do we find? In the first place we discover that the Christians who had endured persecution so manfully in the day of their political weakness became even more cruel persecutors than Nero or Domitian in the day of their political power. Priests and Bishops who believed that the good Lord had forgiven them all their sins could not forgive the heathen their idolatries nor fellow churchmen their heresies. Out from the court of the King of Kings they came pardoned and shriven and lo! they straightway organized expeditions to destroy pagan shrines and temples and to massacre the Albigenses. Having received the freedom of everlasting salvation from the hands of their Lord, they forthwith proceeded to build the dungeons of the Inquisition for their fellow-men.

In time, as we all know, came the Reformation. Calvinists, Anglicans, Puritans arose; men who advocated the right of private judgment; men who claimed the liberty of worshipping God according to their own consciences. And these men, when in the providence of God they had their wish, how did they carry themselves towards their fellow Reformers? Having obtained the right of private judgment for themselves, were they ready to accord it to others? Having won toleration for their own beliefs and practices, were they prepared to tolerate such rituals and doctrines as differed from their own? No, by no means. Cranmer burned Joan Bocher and Calvin burned Servetus, while the Puritans who fled to Massachusetts Bay because of their love of

religious liberty, turned right round, as soon as they had gained liberty for themselves, and hanged the Quakers. Such are a few familiar examples of the unmerciful and intolerant servants provided for us by historic Christianity. They are not the ignorant and degenerate but the foremost men of their times — Augustine, Innocent, Cranmer, Calvin, Cotton. The same servant who had obtained at the hands of his Master forgiveness and freedom, went out and found one of his fellow servants who owed him an hundred pence. And what did he do? Did he forgive him the debt? Not he. He took him by the throat saying, "Pay me that thou owest."

But the unmerciful servant has not only a public record, he has also his private history — his *journal intime* — the pages of which are to be found in every man's experience. Which one of us indeed, as he looks into his own heart or scans his own acts, can fail to recognize within himself the counterpart of the disreputable hero of our parable? The recipients of kind and generous treatment at the hands of our creditors, have we not often dealt ungenerously with our debtors? Having known the blessings of love do we not hate? Those faults and mistakes of ours which many good people have sweetly tolerated, have we not unmercifully criticized and punished in our neighbors? Having had magnanimous interpretations put upon our thoughtless words and indiscretions, do we not judge the like indiscretions of our fellow creatures harshly? Enjoying freedom for the expression of our own beliefs and feelings, do we not sometimes strive to curtail the liberty of those who honestly oppose us? Having been accorded the privilege of a fresh start in life or a new beginning in virtue, do we not seek at times to withhold this privilege from some oppressed and erring brother? Are we merciful even as we have obtained mercy? Do we forgive even as we

have been forgiven? Do introspection and retrospection reveal a likeness between the unforgiving servant and ourselves? If so, then we all need to discover the causes of this man's conduct and the means of changing his heart.

And first as to the causes. We shall find them to be not only moral but intellectual. Glaring inconsistency of conduct like that of the unmerciful servant is traceable not merely to perversity of will but to lack of insight as well. In a word, insensibility to ideas — blindness to principles is a veritable and potent cause of that whole class of phenomena which we have now under consideration. The conscience of the savage would convict him of murder if he killed one of his own tribe, but it permits him to go off and slay a member of a neighboring tribe without compunction. Which fact goes to show that it is not the murder or slaughter of a fellow being, as such, which is repugnant to him, but only the murder or slaughter of certain particular individuals related to himself. In like manner there are whites who esteem it a crime to take the lives of other whites, but who see no sin whatever in killing "niggers." So too, Christians, who would scorn cheating fellow Christians, have been known to take a particular delight in swindling Jews. They see no wrong in it, they say. Owing to the same lack of insight into principle the pocket-book of the foreigner is often looked upon as legitimate booty; and that too not by the sharper and professional thief but by otherwise respectable shopmen and boarding-house keepers. Good old Lutheran ladies in Germany and devout Roman Catholic matrons in France — persons who scrupulously respect the native purse and are regarded on all sides as honest and religious folk, do not hesitate to fleece the innocent American. They would be profoundly shocked to hear their acts of appropriation characterized as

thefts, for it never occurs to them to regard their overcharges in such a light. But when this light — the light of the idea or principle of honesty, is thrown upon their deeds, they stand out in the clear and unmistakable outlines of genuine frauds. What these good people suffer from is therefore blindness. In all the routine acts and habitual relations of life they have been what is called honest; but they have been honest from custom or social pressure or fear of the police. Insight into the principle of honesty on the other hand has been either lacking in them altogether or very weak. And because of this lack of insight they are ignorantly capable of evil. Because of false judgments they can do false deeds; yes, not only do them but justify them afterwards.

It begins to be clear therefore that false judgment is as veritable a cause of wrong as an evil heart. Certain it is that the unmerciful servant was quite as much a fool as a knave. Dear old Montaigne goes even further and says, "We are not so full of evil as of voydness and inanitie." And one very prominent exhibition of this "voydness and inanitie" is seen in all those false judgments which are based upon anything and everything but an insight into principles. The mother views with admiration the faulty sketches and rude daubs of her boy and calls them beautiful. She will even turn away from the highest art of strangers to linger fondly over the productions of her child. She says she loves art. But does she or can she love art when it is not art as such that appeals to her but only the special work of her son or daughter. What is the worth of her judgment in matters appertaining to art when it is founded not upon appreciation of beauty itself but upon her own relationship to the artist? But such you say is a very harmless illusion: Ah! but wait a minute. The evil effects of such seemingly harmless illusions quickly appear when the doting

parent has social or political influence. Then it is that incompetent offspring or incompetent friends secure appointments which for the public good should go to other men. Indeed much that bears the name of nepotism or favoritism in our civic and political life is no doubt traceable to a false judgment rather than a corrupt heart. Many of those who push their relatives into official positions do so with the firm conviction that they are making the very best selection for the vacant posts. It is not that their motives are venal. They are not so full of evil as of "voydness and inanitie." It is their judgment that is bad; and their judgment is bad because it is devoid of any insight into principles and is determined, as the fond mother's judgment is determined, by ties of blood or personal affection.

In consequence of this self-same lack of insight into principle, many of those who applaud the noble acts of their own countrymen see no particular nobility in the high-minded deeds of enemies or foreigners. For some Americans heroism has to be American in order to be recognized and praised; for some collegians a good play has to be executed by their own side to receive applause, while for many Christians virtue is not virtue at all if done in heathen or unchristian lands. Heathen virtues are looked upon by them as glittering vices.

Now unimportant as many of these blind and ignorant judgments seem to be, they are, as a matter of fact, responsible for some of the most frightful crimes against justice, mercy and freedom. The sorrows of Dreyfus appealed to the pity of the whole civilized world, and the injustice of his sentence was universally recognized outside of France. But the French priests as a body and indeed the whole clerical party, with rare exceptions, fought hard against his rehabilitation. The professional exponents of Christianity in France saw no grievous

wrong in the inhuman treatment of the prisoner of Devil's Island, neither did they make any efforts to secure him justice or mercy. And why? Because he was a Jew. Subsequently when taken to task for their disgraceful indifference or hostility to right they replied in the words of the "Osservatore Romano" that "they did not see why the Church should be blamed for not espousing the cause of a Semite and a traitor." Here we have it. They were blind to the claims of justice when made in behalf of a Jew; deaf to the appeals of mercy when he who cried to heaven was a Semite. Blind to the fact that their own Master Jesus was also a Semite; deaf to all his many words of forgiveness and mercy, they went forth and took their fellow-servant by the throat. They could see no inhumanity in it because their fellow-servant was a Jew. They could see no ground for mercy because he was a Semite. Surely a false judgment devoid of all insight into the principles of right and mercy — a false judgment culminating in a crime.

The Dreyfus affair enlisted the sympathy of all nations. All eyes were turned toward that little court room in Rennes. Thousands of men waited fearfully for the sentence; and when it came indignation was deep and loud. Nowhere was it deeper or louder than in England. Many were the threats of boycotting the Paris exposition which were made in London papers. Many were the execrations of French injustice heard upon Victoria Street and the Strand. But events follow each other quickly in this modern world, and soon the Dreyfus affair was displaced in public interest by the affair of South Africa. Ominous were the rumors that came at that time from the Cape. Few and feeble were the assurances of peace that issued from Downing Street. Indeed, troops were being mobilized, fleets were being manned. England was equipping herself for war. At this juncture

there appeared in the same issue of Punch two striking cartoons. One represented Europe in the person of outraged justice pronouncing judgment upon the downcast yet rebellious figure of humiliated France. With the Rennes verdict in her hand, the figure of France turns with scowl and sorrow in her face from the dais on which Justice stands, while on her ears there fall the scathing words, "Remember your glorious past, regard the future, and once again merit my esteem."

As one looked at the cartoon the sense of justice in one's breast approved. The words "well done" rose instinctively to one's lips. "Here in England there is justice," one felt; and with the feeling came the proud and gratifying consciousness of Anglo-Saxon origin. But pride often comes before a fall. Only two pages farther on another cartoon met the eye. This time not the Dreyfus trial but Paul Kruger is the subject. The President of the South African Republic is represented with patched trousers and an old silk hat standing in Napoleonic attitude upon the deck of a British man-of-war. Behind him with distorted faces and singing Bible psalms are grouped his few faithful friends and generals, and underneath the subscription reads, "Oom-Paulen Boer-naparte on board the S.S. Highbury Castle on his way to St. Joseph or some other secluded spot selected by the colonial secretary." The same journal that saw injustice in the sending of Dreyfus to Devil's Island could see no injustice in a hostile invasion of the Transvaal in time of peace, the capture of Paul Kruger and the despatch of him into exile. The same paper that pronounced the moral condemnation of France went straight from its own self-constituted court of equity to take Paul Kruger by the throat. Another false judgment devoid of all insight into the principles of justice — a false judgment which issued in a criminal war.

Are then the English people tyrannous and corrupt? Are the French? No indeed; they are not so full of evil as of "voydness and inanitie." No one of us is dead to justice or mercy. We are simply deaf to the claims of justice and mercy when these conflict with our commercial interests or our national pride. In such cases we delude ourselves with false judgments. In the thirst for gain or glory we are blind to the condemnations which the principles of liberty and justice cast upon our actions. And so because of this blindness — because of false judgments we are led into wrong.

"Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end.
These hard, well-meaning hands we thrust
Among the heart strings of a friend.

. . . . . .

"Earth bears no balsam for mistakes;
Men crown the knave and scourge the tool
That did his will; but thou, O Lord,
Be merciful to me a fool."

So much for the intellectual cause of moral inconsistency; and I have dwelt upon it at length because it so seldom receives the attention it deserves. Folly then or false judgment is a veritable cause of evil; and yet we dare not drop the matter here or with these words. Mixed with human error there is the rot of sinfulness, and underneath our blind, distorted judgments there is perversity of will. The evil of this will does not always rise to the surface. It is kept within bounds or even out of sight for a time by the restrictions of

conscience and society. Civilized men do not rifle one another's pockets on the street. They keep faith with each other according to their code. Within the limits of the law they deal on the whole squarely and honestly. Many of them indeed exceed the legal limit, and in all their individual relations are far more scrupulously honorable than the law demands. But are these men lovers of honesty? Have they no desire to take what is not their own? If they do what is wrong is it wholly due to error of judgment? Is there no root of perverse will in them? As a matter of fact experience shows that the perverse will is there. It comes out in many ways — in forgeries, defalcations and the like. But I am not going to speak of these common crimes. They speak for themselves. Let us cut down deeper and dissect if we can the moral nature of some of those men whose reputation is acknowledged to be good. And here we observe that these same men, whose individual relations with their creditors and debtors are all that they ought to be, have open to them the doors of the corporation. Within these doors a new code of ethics obtains. Out upon the street the individual has a soul. When he crosses the threshold of the corporation or when he acts as one of a group he often divests himself of it. Out upon the street the individual has conscience and compassion. When he passes the portals of the corporation he not infrequently loses them or at the best hangs them up with his hat and coat outside the walls of the committee room. And the consequence is that men, who in their individual capacities would never touch a penny that was not their own, do not hesitate to fill their pockets by corporate sharp practice. Men too who are kindly and gentle as individuals put forth all the brutal tyranny of wealth as members of a trust. This is no condemna-

tion of trusts and corporations as such, for we must have both. It is only to point out the evil that men do when they are called upon to act collectively. Those who as individuals relieve the wants and minister to the necessities of their fellows do not shrink, as factors in a great concern, from grinding the face of the poor and robbing the widow and orphan. Here then within the walls of the corporation is the refuge for much suppressed evil of heart as well as for many fallacies of a disordered understanding. Fraud and cunning and brutality, denied a theatre of action elsewhere, find here asylum. Here they live their lives secure from social obloquy. Here men can indulge the dishonest instincts they stifle or control elsewhere. Here the selfsame men who dribble or lavish charities in the outside world take their fellow-servants by the throat. Here the cries of these fellow-servants for mercy are unheeded; for they are now in the hands of the corporation and a corporation has no soul.

And just as it is a common saying that a corporation has no soul, so it is currently contended that national conduct is not to be judged by the same ethical standards as the conduct of the individual. An individual must keep his contracts. A nation may, without loss of honor, repudiate hers. An individual must tell the truth. A nation, on the contrary, is even expected to do much diplomatic lying. The result is that the evil which a man repudiates as an individual he more than once permits himself as a national representative. In like manner a great people often shares in dishonorable and criminal actions and even approves and applauds them too, when similar actions of the individual they would condemn and punish. Such a people for example despises bullying and cowardice. If a ruffian beats his wife they visit him with the

penalties of the law. If a big man attacks a little one they brand his act as cowardly and call for fair-play. And yet with all this detestation of bullying and love of fair-play as between individuals, the same great people can deliberately assail a weak folk with powder and ball. Yes, not only assail them but glory in it too. When the fight begins the whole country gets up and shouts. Its mighty legions are dispatched with ringing cheers. Proudly the legions march away as if on some splendid mission bent. But what are these valiant soldiers going to do? They are about to commit a grievous crime. In the name of the mighty people for whom they fight they are about to take a weak people by the throat.

Here again, as in the case of the corporation, the evil of the human heart has chance to work its will. Restrained by civil penalty from breaking forth in private brawl and robbery, it finds its opportunity to slay and steal in war. Then the long suppressed instincts of the brute rise up and hold their carnival of blood. Then mercy veils her face and evil riots wanton in the face of day. And they who do these deeds are not barbarians and savages, but those who have enjoyed at the hands of Providence the blessings of liberty and Christian culture. It is the very nations who profess Christianity and who have received a wealth of mercy from their Lord who go forth, clothed in the strength and freedom of His favor, to take their weaker brethren by the throat.

As then the causes of all these moral inconsistencies that we have studied are to be found in false judgment and a perverse will, so is the way to our salvation from them clear. And this way is insight into the principles of righteousness and love for them. It is not mercy for ourselves and cruelty for other people; it is not

liberty for the strong and servitude for the weak. It is justice as justice, mercy as mercy, liberty as liberty which should take possession of our hearts. It is this devotion to principle as principle which alone can make us capable of righteous judgment and righteous deeds. It is this devotion to principle as principle which can render us quick to discern the cause of truth. It is this devotion to principle as principle which can make us see that there is not one law for the Jew and another for the Gentile, but that in the light and love of principle there is no longer Jew nor Gentile, Barbarian, Scythian, Bond nor Free, but that Christ Jesus, Who is incarnate principle, is all and in all.

And the only way to make this principle triumph in the world is to render our allegiance to it now and here; to give up those sophistries of judgment by which we seek to make the worse appear the better reason and to renounce those deeds of self-interest and temporal expediency in which the law of justice and of love is violated. The only way to make this principle triumph in the world is to believe in it up to the point of acting upon it — to believe in it for ourselves as well as for others and for nations as well as individuals.

> "'In the years that have been, I have bound man closer to man
> And closer woman to woman;
> And the stranger hath seen in the stranger his brother at last
> And a sister in eyes that were strange.
> In the years that shall be I will bind me nation to nation
> And shore unto shore,' saith our God.
> 'Lo! I am burster of bonds and the breaker of barriers,
> I am he that shall free,' saith the Lord.
> 'For the lingering battle, the contest of ages is ending,
> The victory followeth me.'"

To you, young men and women, therefore I address these words in the hope that they may impress you on the one hand with the moral inconsistencies to which

we all are prone and inspire you on the other to perform the deeds of justice and mercy. We have celebrated this week the festival of All Saints. At such a time we call to mind the lives of the world's heroes. But what is the value of this memorial if, after we have chanted the praises of the saints with our lips, we go forth and behave like veritable sinners? What is the advantage of glorifying the martyrs if, when our own opportunity of trifling martyrdom arrives, we run away and leave the disagreeable or the painful tasks to others? What is the use of entering the church and affirming belief in Jesus as the chief of saints and "the perfect man" if, when we go out on the street again, we proceed at once, in some shape or form, to take our fellow-man by the throat?

"Ye are my friends," says Jesus, "if ye do whatsoever I command you." Never permit yourselves to forget these words. Professions, verbal announcements of faith, recitations of creeds, all these are worthless — yes, worse than worthless — unless they lead us in very fact "to do justly, to love mercy and to walk humbly with our God." If we resent injustice, cruelty and wrong in others it is needful that we ourselves be just, humane and honest. If we admire and laud the saints the logic of life demands that we shall imitate them.

XI

SENSATIONALISM AND THE NEW SPIRIT

"*For all the Athenians and strangers which were there, spent their time in nothing else but either to tell or to hear some new thing.*" ACTS XVII : 21.

"*Cast away from you all your transgressions whereby ye have transgressed and make you a new heart and a new spirit.*" EZEKIEL XVIII : 31.

BOTH of the texts which I have just read speak of a desire for that which is new, but the spirit and purpose of the desire in the two cases are worlds apart. On the one hand we have a lot of curious and idle Greeks anxious to get wind of the last bit of news, and on the other we have the aspiration of the Prophet for a new heart and spirit. I have therefore put the two texts close together in order that we may catch the contrast they present and learn if possible some of the lessons which this contrast suggests.

The new as well as the old is possessed of an undying fascination for the human mind. Who can adequately sing the charm of the new-born day, the new-born year, the new-born life? Each of them casts its subtle spell about us and the witchery of each transforms the world. Turning from poetry to science, the charm and power of the new are manifest afresh. Earth and air and sky are full of secrets waiting for disclosure. They may be surprised in the tiny cell or in the distant star depths. Above and below, far and near, they wait the eye of

the explorer who is to ferret out their hiding-places or the ear of the master who is to catch the rhythm of their strains. It is in the hope of discovery that the scientist labors and waits. The new fact he is to find, the new law he is to discern is the light and inspiration of his toil. So too with the reformer of life and spirit, it is ever the new and unattained which draws him on. New thoughts which shall get nearer the truth than ever the Fathers did: new laws which shall be more just and equal than the old: new customs which shall more perfectly express the heart and reason of the world: these are his solace and delight. The songs of the past may be beautiful, but it is the singing of a new song which is his heart's desire. Not the old man with the lusts thereof, but the new man which after God is created in righteousness and true holiness is the longing of his soul. Nay, he is not content even with the earth and the heavens as they are, but looks both up and forward to the new heavens and the new earth wherein dwelleth righteousness.

Such are but a few of the many gorgeous gleams that issue from the new. They light the pathway of the race, they spur its footsteps forward, they gladden its heart. In the hope of the new, men rise up early and so late take rest: the new thought that shall illumine the darkness, the new song that shall banish sorrow, the new heart and the new spirit from which all past transgressions shall be wiped away.

Despite the fascination of the new, however, it is evident upon a moment's reflection that mere newness is not a guarantee of worth. The new year may not be as prosperous as the old, the new day not as fine and beautiful as yesterday, the new life neither so useful nor so brilliant as that of its sire. When therefore we come to scrutinize new things, new phenomena, new

methods, we learn that there are marked gradations of value among them. Not all the new books displayed in the shop windows are worth the reading, neither do all the new schemes that are proposed merit our support. There are new forms of error afloat as well as new forms of truth, while vice has perhaps an even larger wardrobe of new dresses than virtue herself. It is clear therefore that notwithstanding the charm of the new, its materials are not all of equal worth. Some are tinsel and some are gold, some are noble, others base.

As it is with the materials of the new so is it also with the spirit in which the new is sought: the spirit that pursues, selects, enjoys. The dog who noses about in the garbage heap for some new dainty is surely a very different sort of creature from the astronomer searching in the heavens for a new comet. The sharper devising untried and clever plans of social seduction is certainly not the same kind of man as the philanthropist busy in maturing schemes of social good. Yet all of them, the dog and the sharper as well as the astronomer and the philanthropist, are on discovery bent. It is the new which lures them on. Nevertheless, not only do the objects they pursue belong to different worlds but the spirit of one pair of investigators marks them off as totally different beings from their two other companions in research.

In like manner the hunger for mere novelty displayed by certain degenerate Athenians upon the arrival of Saint Paul is evidence of a spirit radically unlike that of the Prophet Ezekiel when he calls to his people, "Cast away from you all your transgressions whereby ye have transgressed and make you a new heart and a new spirit." Ezekiel is eager for the new and in the new is his hope and consolation; "make you a new heart and a new spirit," he cries. The idle philosophers who

crowd about Saint Paul are also eager for the new. Saint Paul is to them the latest apparition in the world of thought, the last intellectual sensation. They know each other's views by heart and are weary of them all. The stimulus of these views is gone. They have ceased any longer to kindle feeling or provoke discussion. But the doctrine of Saint Paul promises a welcome diversion, a momentary mental excitement; and therefore anxious for the new sensation they hurry the Apostle off to Mars Hill and, as they go, they nudge each other and ask in nervous anticipation, "What think you, what will the Babbler say?"

"Make you a new heart and a new spirit," cries the prophetic soul of Ezekiel.

"What will this Babbler say?" queries the tremulous and jaded curiosity of the idle Greeks.

These then are the two spirits that I wish to help every man here this morning to distinguish from each other. This is the contrast that I hope I may make clear and strong and true before I have done.

Turn we first then to the inquisitive Greeks who are hurrying on to the top of Mars Hills to hear the last new thing. These men are to us a type of that feverish thirst for new and strong sensations which is so common today. This thirst is a passion for novelty alike in the quality and intensity of the sensation. Its object is to feel good, to get the thrill of the nerve, the flush of excitement, the ecstasy of quickened pulse and intoxicated sense. In the pursuit of these ends old and familiar objects are in time abandoned because of their failure to produce the required results. The nerves get accustomed to the old stimuli and refuse to respond with the desired delight. Something new is needed and so men turn from tea to hashish or from whiskey to absinthe. Precisely similar phenomena are everywhere

observable in the lavish elaborations of social entertainment, in the gaudy pigments of sensational literature and in the "unique amusements" of sensational churches. In fact the number and variety of these phenomena almost defy classification, while their evil and far-reaching effects on nerves and morals bid us give them serious consideration. To begin with, however, let me remind you of a most important fact and an equally important distinction. Sensations lie at the basis of our mental life. Without them mental and moral life as we know it could not exist. Through skin and eye and ear come the stimuli by which thought is quickened and moral endeavor put in motion. To be incapable of sensation is death. To be responsive to form and color, to feel with depth and delicacy, to rise to pure and ennobling passion is to live. Such is the fact which I shall ask you to bear in mind: sensation is an important and indispensable element of our mental life.

The distinction on the other hand which I wish to draw is that between the use of sense and its debauchment. The evil of all sensationalism whether in literature or life, society or the churches, is not that it contains the elements of sense but that it rests in them, never gets beyond them, lives but to feel the flush and tingle of the nerve. The sensation that rises into thought, the feeling that matures in intelligent activity is the stimulus and material of the best and noblest living; but the sensation that revels in itself, that turns from one new excitation to another in order to increase and intensify its own force or flavor, is sensuality. It has produced not the plays of Shakespeare but the bestial poetry of Baudelaire, not the works of Raphael but the prurient talk of Oscar Wilde. It has brought forth the decadent of literature, the roué of the Boulevards,

the blasé and exhausted wrecks of social life everywhere. All of them have lived in sensation and for the sake of the pleasurable excitement sensation supplies. One new thing after another have they sought in their pursuit of emotional delights until at last past feeling and with lack-lustre eye they watch indifferently the shifting show of an uninteresting world. Such are to be sure the extreme but none the less actual consequences of resting in sensation. The end thereof is nervous breakdown, beastliness, the loss even of that power to feel on which the whole desire has been set.

The evil of sensationalism, then, is not that it contains elements of sense but that it rests in sense and wallows in it. The passion for novelty therefore which turns incessantly from one object to another in search of a fresh or intensified sensation is a case in point. It is not the transient pleasure which a man takes in a new coat or a woman in a new gown, a pleasure which is almost immediately merged in the thoughts there are to think or the work there is to be done: it is not the ephemeral satisfaction of a good dinner, which after all is but the evidence of a healthy appetite and is soon forgotten in the subsequent toil of hand or brain: this is not sensationalism, notwithstanding the satisfactory sensations of well-fitting clothes or of palatable meals of which one is momentarily possessed. No, it is the epicure, eager for some new dainty in food or drink and who employs his prandial interludes in the memory of the last repast and the expectation of the next, who is the sensualist. It is the old habituée of Vanity Fair who spends her time in turning from one new toilet to another, who has surrendered herself to sense. The sensationalist rests in sense, and because old sensations pall, or what is the same thing old objects lose their power to produce pleasurable effects, he finds himself driven to some new

thing in hope of obtaining the wished for fun. This seems to have been the plight of the Greeks who hurried up Mars Hill in the footsteps of Saint Paul. Not on truth that might enlighten their lives were they bent nor on the moral inspiration that could furnish them with power, but simply upon the hearing of something new. It was the sensation that they craved. Now there is much of this sensationalism in the Christian Church. The spectacle which it presents ought to make every good citizen pause and think, even if it does not furnish him with grounds for serious apprehension. For what is this spectacle? Rival clergymen advertise from week to week the themes of their discourses and rival choirs the programmes of their music; while in front of the doors of these competing establishments there hang, as before the theatres, the play-bills of the week's amusements. Each of these offers the public some new sensation: something startling in the way of a sermon, something fresh in the way of music, or something unique in the way of entertainment: and the poor people of the city run hither and thither in the hope of hearing or seeing something new.

The game once begun has to be kept up. The people having become accustomed to sensations and finding them to their taste, clamor for more. But it must be more of another and stronger sort. The old excitements will not suffice. Fresh ones must be provided. And so the ever-shifting panorama of sensational appeal is drawn across the stage. Upon that stage even children of tender age are paraded, to provide by their precocity or pertness a new sensation for their elders. It is no wonder therefore that children grow prematurely old or blasé. They too must have something new, for they have been fed upon it and taught to expect it. Hence whatever fails to furnish them with the required excitement

they stigmatize as stupid. Attempts to quicken their intelligence or to arouse their moral interest are looked upon as the dull and outworn efforts of old fogyism. It is the sensation that they wish, the pleasing stimulation of eye or ear that makes no ulterior demand upon the mind or conscience.

With the self-same purpose people devour eagerly the sensational novels of the day. These demand no thought and give no hint of irksome obligation. They simply provide a succession of gaudy pictures on which the sensual eye can gloat at its leisure. It is natural therefore that such a taste, once acquired, should find the best novels insipid. It has no relish for Esmond or Adam Bede. These are works of art, and of the beauties of art the sensationalist has not the faintest suspicion. These are works of thought, and to thought the sensationalist is profoundly indifferent. These are works of moral import and suggestion, but for morals the sensationalist cannot conceal his disdain. They weary him, afford him no diversion, furnish him with no thrill. In consequence he characterizes the very best literature as stupid; and it is stupid because it fails to give him the sensations he desires. To the poor lost girl upon the streets respectability is stupid and so is home. She likes the glitter of the lights and the ever-changing faces of the passing crowd: the stir, the adventure and the danger of her life. Accustomed to all these strong sensations the routine of home and the avocations of womanhood are monotonous and dull. A career of sensation has made them even distasteful. For her they have lost forever the charm of novelty; and so the poor, deluded thing pursues her way from street to street in hope of hearing or of seeing something new.

The evils of sensationalism are therefore manifest enough. Overwrought nerves anxious for fresh excite-

ments, overstimulated tastes to which the staple foods of health and happiness are flat and stale. It is this distastefulness of the best things: the best art, the best thought, the best living, which is the sorriest feature of sensationalism and the most striking proof of its debauchment. As it spreads and gains strength it not only narrows the sale and circulation of the best books, but it drives many of the best men out of the churches. The profound problems of religion it does not reach, the purest feelings of the heart it does not touch, the homely pieties of daily life it does not foster. All these are to its depraved taste wearisome and effete. All these it puts in the background, in order that it may give the people something new, something to make them stare and gape and laugh and gossip.

Competition enters in and makes the matter worse; and in the midst of the rival attractions it displays we see the people careering about in this direction and in that, in hope of hearing or of telling something new. Doctor Littledale informs us that "the chief deities of the Egyptian pantheon had cults which were as often rival as complementary, and that the emulation of the competing temples took the form of bidding against each other for popular favor by the splendor of their yearly festivals." Could we find a better picture than this heathen one of our modern sensationalism?

There is one other phase of the passion for novelty which deserves separate attention. It is widely known as the desire to be up-to-date. The phrase itself, because of its associations, is vulgar enough; and yet for the sake of making my meaning clear I shall ask you to distinguish between two well-marked kinds of up-to-dateness. Taking the phrase away therefore from the noisy and flashy society in which it ordinarily lives, what would a worthy and desirable up-to-dateness really

be? I have only space for a single instance, but it will be quite enough. In the sense I have already intimated a truly up-to-date clergyman, for example, would be one possessed of the following qualities: first, knowledge of the latest and assured results of Biblical research, in philology, the monuments and criticism, not knowledge picked up at second-hand from encyclopedias and magazines but knowledge of the sources or at least the best authorities on these sources; second, an up-to-date clergyman would be one thoroughly conversant with the modern problems of religious thought, one who knows out of the struggles of his own heart and mind the grave and urgent questions which thoughtful men are pondering: third, such a clergyman would possess a knowledge of the actual condition of the poor and of those principles and methods of social economy by means of which the philanthropy of the mind could be most wisely and lovingly applied to the needs of his fellowmen. Such are three indispensable qualities of a truly up-to-date clergyman in the best sense: knowledge of the latest science, knowledge of the latest theory, knowledge of the latest practice.

As these qualities have been enumerated, however, the gap between the clergyman just described and the one who enjoys the reputation of being up-to-date has grown wider and wider. In fact these few, strong features, so hurriedly sketched, are such as would not be recognized as being up-to-date at all. What does the up-to-date clergyman in the popular sense care about the results of Biblical research? He has a suspicion they are dangerous; and where he does not ignorantly assail them with jeer and innuendo he leaves them alone. What does he care again about the latest problems of thought? Thought is apt to be heretical and may get him into trouble. About the poor even the most bla-

tant and noisy of the up-to-date clergymen must care something; but only too often the passion for numbers and the desire of keeping one's self before the public and the need of devising something new to retain the support of the pew-holders succeed in driving a wise and loving charity into the background.

It is clear therefore that the clergyman who is popularly esteemed up-to-date and spoken of as such is lamentably behind the times in many important particulars. He is ignorant of the latest science, ignorant of the latest theory, ignorant of the latest practice. How then has he won his reputation? For the most part by attracting to himself the people who are running hither and thither in search of something new. He succeeds as the sensational newspaper succeeds, or as the sensational novel succeeds. Just as the up-to-date young man is a person who is distinguished neither for his morals nor his mind but is conversant with the latest dissipations and the last extravagances of dress, so the up-to-date clergyman is one well versed in all the tricks and blandishments of his trade. He knows how to popularize himself and his church and to flatter the vanity and self-love of his congregation. He knows how to give his people the notoriety they crave: how to surprise and please and entertain them. He is fertile of resource and ready in expedient, and always holds some novel plan or epigram in reserve with which to attract the persons who are out and about in the hope of hearing or of telling something new.

It is then abundantly evident that up-to-dateness may be a very admirable or a very loathsome thing. If it means the acquisition of the latest science and the cultivation of the highest professional skill; if it means acquaintance with the best literature, the best art, the best effort of our time, then indeed we may ask our-

selves in all humility and seriousness, are we up-to-date? Are we up-to-date in the adoption of the most scientific methods in the treatment of moral and physical disease? Are we actively supporting the best things of the day: buying the best books, subscribing to the best newspapers, furthering the best causes? Are we up-to-date in the attainment of the noblest virtues of our time? To be up-to-date in these respects is to be children of progress and light.

Nevertheless nobody needs to be told that none of these things forms the smallest part of what is popularly meant by being up-to-date. No, to be up-to-date is to be conversant with the last political dodge or mercantile trick, the last paltry sensation, the last bit of slang or gossip: and the people whose ambition it is to be up-to-date are they who, like the curious Greeks of long ago, are eager only to hear or to tell some new thing.

Let us turn now from this vulgar passion for mere novelty to that high and noble hunger for the new of which our second text is the voice. We have had enough of the idle Greeks running hither and thither in the hope of hearing or of telling something new. Let us hearken to Ezekiel as he calls aloud to the nations of the earth, "Cast away from you all your transgressions whereby ye have transgressed and make you a new heart and a new spirit."

I have already reminded you of the many unfound and unsuspected treasures of which the soul and the universe are full. As physical research has advanced, one new law after another has been discovered in the heavens and the earth. As social evolution has progressed one new spiritual quality after another has been developed in the mind. Thus, new powers are constantly being discerned in the realm of nature and new

and enlarged capacities within the region of consciousness. Indeed the triumphs of fresh discovery and achievement have so enriched our conceptions and enlarged our world that they have created for us another universe than the one wherein our forefathers dwelt. We seem too to be living but in the first bright hours of the dawn. The revelations which nature has already bestowed give promise of fresh disclosures in the days to come; while the manifestations of human intelligence and character are prophecies of brighter and more perfect epiphanies in the future. Already the establishment of the Peace Congress has compelled the people of Europe to ask themselves if, instead of having recourse to the brutal arbitrament of war, it is not feasible as well as right to settle international disputes in peace. Thus the light of the morning in which we live not only finds us in another world than the one our ancestors inhabited but also promises, as the mists of the morning disappear and the sun of righteousness rides higher in the heavens, more glorious epiphanies of love and right and reason than ever before.

In all directions men are pushing their researches and recording their achievements, and as a consequence we have not only the new political economy, the new psychology, the new theology but also new and better applications of the principles of science to commerce, medicine and life. To follow or to record all these special triumphs of the new thought and activity of our day would be impossible, but Ezekiel gets at the core of all true progress and gives us the principle by which all revelation and conquest of the new are to be attained when he cries, "Make you a new heart and a new spirit." Upon the heart and spirit of man depend the nature and the value of his discoveries and attainments. It is only the new heart and the new spirit which can

give us the new truth and the new life for which we long. Without an ear to hear, the universe is silent as the grave; the rocks are rent but there is no crash, the thunder rolls but there is no sound. Without an eye to see, the universe, despite the sun, is in darkness. Without the eye of the soul we should have no beauty, no poetry, no physics. Every fresh discovery before which we stand astounded, every fresh achievement we admire has for its antecedent some new insight of the mind or some new sequence of human thought. In adoration of the spatial wonders of the universe we often forget the eye that discloses them, and in our amazement at the external achievements of science we lose all recognition of the mind that has brought them forth. It is a noteworthy fact however that behind all this outward show of dazzling physical wonders there is the hidden intellect that has made the discovery, the forgotten eye that catches its beauty, the unregarded soul which worships and adores. Running parallel then to the entire course of outward development, there is that concealed development of spirit which is the life and glory of the whole. It is the new thought therefore which brings forth the new discovery, the new ideal which leads the footsteps of our race from height to height.

Would we therefore enter into the new truths which nature and our own souls have to disclose? Would we appreciate their beauty, divine their power, apply their principles to daily life? Then must we cast away all our transgressions whereby we have transgressed and make us a new heart and a new spirit. It is only the new spirit that can discern the new truth, only the new heart which can struggle for the new ideals of righteousness. First the new birth of the mind, then revelation; first Christmastide, then Epiphany.

But with the possession of the new heart and the new spirit, then is the universe bright with fresh truth and beauty, and life itself instinct with new significance and worth. With the new heart and the new spirit even old things are transfigured and the mystery of the creation is reënacted before our eyes. "Thy mercies are new every morning," sings the Psalmist, and, "if any man is in Christ he is a new creature," cries Saint Paul. Old things have passed away, behold all things have become new. To the new man the universe itself is a new thing. It is the new heart and the new spirit therefore which is the secret of all brighter revelations of truth — all higher epiphanies of righteousness. To the new mind will be vouchsafed the new truths of God, and to the new heart the fresh and more perfect disclosures of his righteousness. It is the truer, purer, loftier spirit which shall unlock the treasures of the universe and disclose the glory and magnificence of God. Therefore in God's name, "Cast away from you all your transgressions whereby ye have transgressed and make you this new heart and this new spirit."

XII

THE WORLD OF THINGS AND THE WORLD OF SPIRIT

"*And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*" LUKE X: 41–42.

THE topic I have selected for discussion to-night is the World of Things and the World of Spirit. These, the world of things and the world of spirit, are not, as the wording of my subject seems to affirm, two separate worlds but are in reality two great halves or aspects of the one common world in which we all think and breathe, dream and work; the one common world of body and soul, material dough and spiritual leaven.

Related and intermingled as these two halves or aspects of our common world really are, the tendency or habit of men is to separate them and to live almost exclusively, as the case may be, either in the realm of spirit or the realm of things. As a result we have on the one hand a philosophy or a religion soaring far above the earth and disdaining its dusty duties and dry details, and on the other a science or a business untouched by heavenly hope and uninspired by a spark of soul. The two halves once segregated draw wider and wider apart, and the people who live in the one hemisphere misunderstand, antagonize and often hate the people who live in the other. As an example of this misap-

prehension and antipathy permit me to quote a few stanzas from a well-known poet of the strenuous world of things. Taking as his text the familiar story of Martha and Mary and the different sort of reception each accorded Jesus in their home at Bethany, Mr. Kipling sings:

"The sons of Mary seldom bother, for they have inherited that good part,
But the sons of Martha favour their mother of the careful soul and the troubled heart;
And because she lost her temper once, and because she was rude to the Lord, her Guest,
Her sons must wait upon Mary's sons — world without end, reprieve or rest.

. . . . . .

"Lift ye the stone, or cleave the wood, to make a path more fair or flat, —
Lo! it is black already with blood some sons of Martha spilled for that.
Not as a ladder from Earth to Heaven, not as an altar to any creed,
But simple service, simply given to his own kind, in their common need.

. . . . . .

"And the sons of Mary smile and are blessed — they know the angels are on their side.
They know in them is the Grace confessed, and for them are the mercies multiplied.
They sit at the Feet and they hear the Word — they know how truly the Promise runs.
They have cast their burden upon the Lord, and — the Lord he lays it on Martha's sons."

In these lines Mr. Kipling, as the loyal apostle and advocate of things, shows scant appreciation of Mary and what she represents. He not only does not comprehend the story he travesties but shows distaste for that better spiritual part which Mary chose. And this he does because he identifies Martha with all that is useful and practical and Mary with everything that is idle and unreal. If the sons of Martha and the sons of Mary were every one of them such as Mr. Kipling

describes, and if they adequately typified the Martha and Mary of the Bible story, then we should be compelled to champion the cause of Martha and at the same time be left wondering why it was that Jesus selected her sister Mary for marked consideration and approval. It is true that the sons of Martha and the sons of Mary often exhibit the extremes of temperament and life which Mr. Kipling delineates; and it is then that the world of spirit and the world of things get out of touch with each other. Mary has a pitying smile for Martha and Martha has no earthly use for Mary.

But the Martha and Mary of the Bible story loved each other and lived happily together in the same house, and it is desirable that the Marthas and Marys of our modern society should do the like. It is desirable also that the Marthas and Marys who reside so to speak in the hearts of all of us should live in sympathy and fellowship one with the other: that practice should learn its need of theory and theory its want of practice: that the real should turn with outstretched arms to the ideal and the ideal embrace the real: that things should look to spirit and spirit animate and glorify things.

That this may be brought about it is requisite that we get at the true meaning of the Bible story and apprehend not only that the sons of Mary are not of an admirable sort if they withdraw themselves from the sons of Martha (which is the truth Mr. Kipling teaches), but also that the sons of Martha are even less to be admired if they despise the sons of their sister Mary. I shall ask you therefore to recall the main features of the oft-repeated tale as it has been described to us by the Evangelist Saint Luke and picture to yourselves as vividly as possible the scene it describes.

That scene reminds us of one of Hogarth's pictures. It has about it an undisguised homeliness and a warm

touch of realism which have endeared it to men of all time. Jesus is a visitor in Bethany at the house of Martha and Mary. Martha with all the zeal of a good housekeeper has diligently prepared for his coming. She has swept and garnished the rooms, set the table, and cooked the dinner. In all this no doubt Mary has helped, but when the time for serving the meal has arrived and Martha comes in hot and flushed from the kitchen, only to find Mary seated at the Master's feet and apparently indifferent to the demands of hospitality, she exclaims with some natural annoyance, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." And Jesus, with those calm eyes of his taking in the whole situation, replies, "Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her."

These words have frequently been quoted by Mystics, as they have been used by Mr Kipling, to prove that in them Jesus sets the stamp of his approval upon the contemplative life and disparages the practical. Nothing could I believe be farther from the truth. Jesus loves both the sisters and values the qualities of each. He is not inappreciative of the affectionate care with which Martha has worked to supply his creature needs and comforts; but Mary has accorded him a welcome which he values even more highly than a good dinner and a comfortable bed. Hers has been the hospitality of the spirit: the spirit that has opened wide its doors to the message of truth and salvation that he brings and that longs to be at home to his thought and purpose. It is such spiritual hospitality as this which he craves above all things, for in it is found that openness of soul and that responsiveness to the divine appeal

which mean the success of his life work and the redemption of mankind. Hence when Martha clatters in from the kitchen and demands that Mary shall stop listening to his words about the Kingdom of God in order that she may assist in serving dinner, he is struck afresh with the insistent and importunate demands of things physical and the way they have of intruding upon the affairs of spirit and thrusting them out of the way. Impressed therefore by the fact that things are forever seeking to give the law to spirit when, if the world is to be morally and intellectually developed, spirit must give the law to things, he turns to Martha and says, "Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her."

Not the exaltation of a contemplative and unpractical life is the purport of these words but simply an emphatic assertion of the preëminent worth of spirit. So interpreted they fall into line with all the other well-remembered utterances of Jesus upon the same subject: "I pray not that thou shouldest take them out of the world — make them ascetic and hold them aloof from the affairs of earth — but that thou shouldest keep them from the evil": "Seek ye first the Kingdom of God and his righteousness and all these things — food, clothing, physical necessities — shall be added unto you": "For what shall it profit a man if he shall gain the whole world and lose his own soul." Such is the attitude of Jesus as revealed in these and many other passages. It is what nowadays would be called the psychological attitude. In it he looks directly at the soul of man and in its will to live and grow in godliness discerns the one thing needful. He therefore asks of man not quantity of possessions but quality of life, knowledge

of the laws of mind and a conscious purpose to make these laws triumphant over things of sense; for the reign or dominance of spiritual law is the establishment of the Kingdom of God.

Now there are three great objects of human thought — God, nature and man: and by man in this connection I mean the spiritual part of him, for

> "— man hath all which nature hath, but more,
> And in that more lie all his hopes of good."

God, nature, the spiritual man: such are the three supreme objects of human thought, no one of which should be omitted in one's view of the world or in the practical conduct of life.

But such is the bias or onesidedness of human nature that it is apt to become absorbed in one of these objects to the neglect or exclusion of the other two. In the Middle Age for example the religious world looked so persistently towards heaven and the transcendent God that it despised the earth and all that was thereon. Hence men were ignorant of nature and cruel to their fellows. There was much theology but little or no science, humanism or humanity. Some men of science there were, but all of them stood in peril of their lives and many of them were persecuted from city to city or roasted alive in roaring flames and consigned to everlasting perdition. Such were a few of the consequences of becoming so intent on heaven as to lose any intelligent regard for nature and man.

Our own age on the other hand has turned itself as unreservedly towards Nature as the Middle Age looked towards heaven. Some genuine thought of God there is of course and much humanitarian concern for men's bodies, but still there can be little doubt that nature or the world of things is the predominant concern of

men. "Look out and not in" is the motto of the day. Not to be good but to "make good" is the ambition of the hour. Material results, effectiveness in dealing with outward facts, energy in business, liberty to follow out the natural instincts of the heart and along the shortest and easiest route: such are the urgent demands everywhere preferred. As a consequence it is quantity rather than quality that stirs the popular imagination and fires the popular enthusiasm: and so we have, as the idols of our civilization, big buildings, big battleships, big fortunes, big conventions, big colleges.

That it is "things" on which men's minds are set, even the scepticisms of the time give proof. If a man were to say that he had worked to give a gymnasium to his boys in order that their bodies might receive proper care and they themselves be better fitted for true sport and productive study, he would be laughed to scorn and probably told into the bargain that he had but labored to "make good" and hold down his job. If a man were to say that he had striven to enlarge and perfect a curriculum in order that the institution which offered it might furnish fuller opportunities of education to the youth of the state, he would be jeered incontinently out of court and duly informed that his ruling motive had been to rival or distance his competitors. If a man were to say that he wished to give the average boy a college training so as to render his life more fruitful of good results and provide the country with a higher order of citizenship he would again be sneered at and advised to boot that his one and only passion had been "numbers." So it is that even in its scepticisms the present age gives evidence of its allegiance to the thing. It not only has set its heart on things and toils to possess them but also profoundly disbelieves in the reality of any other motive or ambition. Truly

"Things are in the saddle
And ride mankind."

Abundant illustration of this fact is furnished us from every sphere and activity of life. It is palpable in the world of science where men are laboring in the laboratories to discover and formulate the laws of things, and again outside of the laboratories to embody these laws in marvellous inventions. As a result we have those wonderful conquests of sea and sky and land of which the whole world is talking: airships and submarines, the many stupendous feats of engineering and wireless telegraphy.

We see the same phenomena in the business world where men are seeking so to shuffle and manipulate "things" that they may make great fortunes and colossal profits. In doing this there is in the main little or no regard for the higher appeals of conscience or humanity and sometimes not even respect for established law. Every advantage that this law allows is taken without a scruple and as a matter of course, and many are the cruelties and injustices of trade which are excused upon the ground that there is no outward law against them. Hence the millionaires are the heroes of the land. The very men who by their consummate ability have accumulated a perfect horde of things — railroads, mines, stock, bonds, dollars — these men of whom Jesus said that it would be more difficult for them to enter into the Kingdom of God than for a camel to pass through the eye of a needle — these men are the cynosures of all eyes, the admiration of the young and the envy of the old.

Like facts are palpable in politics. Look at the United States senate in Washington and read its debates on the tariff. What are these lawmakers, for the most part and in the main, busy about? The formulation and

enactment of some principle of economics by which trade may be justly regulated and the whole people — consumers as well as producers — profited? By no means. By far the greater part of them are simply working to obtain the highest tariff they can get on goods in which they are personally interested or in which the corporations or the sections of country they represent are interested. Not just laws of taxation but big profits and individual gain are the things these persons are pursuing. Surely it is not integrity of conviction and the good of the whole land on which their hearts are set; for the man who wants free raw materials and votes against protecting them that he may have a larger return from his own manufactured goods — this very man is often the one who, for the same selfish reason, advocates an enormous tariff on the things he makes himself. Owing to this frank and unblushing contempt for principle it has come to pass, and as a natural sequence, that matters of principle no longer divide the two great parties of the land. In the love of things they have all become one. As I have lately heard them described, they are all hogs in the same trough. All alike — Democrats as well as Republicans — are in the self-same scramble for what they can get and for all they can get. Both are eager for spoils, intent on things; and, when it comes to a little matter like principle, they are either free-traders or protectionists as self-interest demands, or as one or the other principle puts "things" in their pockets or their hands.

In the college world too it is things which are in the ascendant. Triumphant ball teams, bulky gate receipts, large entering classes: these are our prevailing educational ideals. Not sport for sport's sake, but big scores at any price; not the intellectual life is the domi-

nant concern, not the works of immortal genius in literature and art, not the achievements and struggles of spirit in the effort to rise triumphant out of the dirt and slime in which it was born: no, not these but rather the discovery of some trick by which a game can be won or some formula by which a fortune may be made in Texas or South Africa.

Even in the Church alas! the love of things seems paramount. What is called the institutional Church is the outstanding feature of the ecclesiastical world. Not reflection and meditation, not thoughtful and intelligent sermons, not genuine effort to solve the real religious problems of the mind: not these are obtruded upon our attention, but rituals, processions, parish houses, guilds, clubs, societies, and services without end or number. Little or no interest is displayed in religious thought and when it does appear, by chance or by the grace of God, it is promptly discouraged by the cold or hostile welcome it receives. As for the sermon — the voice of living faith and intellectual struggle and moral aspiration — it is frankly despised and often openly flouted from the very chancel itself. Men who should be prophets with a message prefer to serve tables. They cumber themselves indeed with serving and are careful and troubled about many things — birettas and chasubles, patens and chalices, clothes and table linen, choir boys, and stained glass windows, but the one thing needful — the living, doubting, believing, learning, aspiring spirit — the spirit courting the society of the Master to gain by personal experience the word of truth; so that life may be made pure, intelligent, God-loving and man-loving, void of offence and all unspotted from the world — this spirit's voice is seldom heard. It is here. It has not been wholly silenced and we sometimes catch its accents and hearken to its admonitions; but for the

most part it has been drowned out by the droning routine of many services and by the noise and laughter of parish teas and feasts where the busy Marthas run about panting and puffing and with sweat upon their poor, hot cheeks dispensing buns and coffee to persons who are hungry and thirsty for things. Here are a few of the many examples of that excessive devotion to outward things which is characteristic of our day; some of the consequences of looking out and not in and of working above everything else to make good and not be good. Of a truth

> "Things are in the saddle
> And ride mankind."

What then is the remedy for these excesses and defects of a civilization too largely addicted to the objective world? Is it to be found in turning the back on nature or by despising efficiency and strenuousness in politics or business? Not at all. The one thing needful is to get Jesus' point of view and to quicken in men its enthusiasms and inspirations: to wake the world to the fact that the great object of civilization is to create a pure, intelligent, high-minded manhood: a manhood that glories above all else in its spiritual inheritance and is determined that the spirit shall leaven and dominate the things of sense. Take a few examples from the illustrations already given and take also as a guiding light the fact that everything we do produces a twofold record or effect: an effect within and an effect without, a record in the world and a record on the mind.

The world demands results. Well then let us have results; but let us also see to it that these results are pervaded by a certain quality of spirit and that the motive which inspires them is pure and above reproach; for it is the quality or motive of the deed that makes

the man. Does your position require that you shall know how to get along with men: that you shall be kind, considerate, affable? Then see to it that your affability is not a mere commercial asset, a sordid and selfish suavity with which to push your fortunes, but is born of real love for your fellows and a desire to kindle into life their noblest efforts and affections. Are the results you can produce books? Then have a care that the books are not written to further your own advancement and bring your little name into notice, but penned with the purpose of meeting a real need or of helping solve real problems: books which by their light and quality and form will carry with them wherever they go the best you have in you: books that will instruct men in what they ought to know and enlighten them in what they ought to do. Are the results that are asked of you bridges, buildings, machines? Then make sure that they are honestly constructed and sold at a fair price. By all means then let us have results, but let them be results pervaded by a spiritual quality and motive; for it is quality and motive which are the records of the soul. It is quality and motive which make the one thing needful in the construction of the man, and without them, all mere outward results are but as sounding brass and tinkling cymbals.

The age again demands of us that we be strenuous, efficient, busy: that we do things and do them energetically. Well then be strenuous, efficient and busy, but guard yourselves against the chance of losing your souls in a multitude of things. Are you busy in employing labor? Then insist that the laborer have proper wages and that he receive just and humane treatment. Are you a busy man in manufacturing goods? Then demand that the goods be what they are represented to be. Let all temptations to falsify and adulterate values

and all opportunities for sharp practice be put away from you. Are you busy in politics? Then require of yourselves that you do naught to corrupt the voters or delude the public. Be not the slaves of corporations, neither sell out your honest convictions to clamorous constituencies. Keep and improve your conscience, hold and strengthen your theoretical principles; let no glamour of outward results rob you of your moral character, for it is character that is the one thing needful and which constitutes the man.

Once more the age demands of us that we claim liberty for our natural instincts and that they have freedom to function and possess the earth. Liberty for our natural desires and instincts! Yes, but while some of these instincts are from above others are from below, and it is their conflict one with the other that makes the tragedy as well as the glory of life. We need therefore not only freedom for the good but restraint for the evil. Not all that is natural is wholesome and beneficent. It is not well that the selfish and pleasure-loving impulses of the heart should go at large and gorge themselves upon the fat of the land. It is natural for men to desire riches, and what they ask is liberty to acquire them. Well and good. But there arise times and opportunities when the increase of wealth means the diminution of character: when fiscal success means moral failure: when fulness of the exchequer spells bankruptcy of manhood. It is then that in the interests of "the one thing needful" the will be put forth to curb the liberty of natural desires and bring them into subjection to spiritual law. It is natural again for men to crave power, and what they ask is a theatre for its exercise. Well then, let them show their power of what sort it is; power to charm, power to lead, power to rule. But here again there arise times and opportunities when increase of

personal power in Washington or in the money-market means tyranny and injustice: times when the exercise of power involves the penury of thousands of citizens: times when the exercise of power is but the brutal blow of the big stick and when to use it, while it may mean wealth and office, will also more surely mean a sullied and degraded spirit. It is at such times then, and in the interest of his own character and the great cause of spirit, that the powerful man should hold his hand. To save his soul it is needful that he curb his natural instincts and sacrifice the things of outward desire. Self-restraint and reverence for the sanctities of character are as needful in the makeup of the man as liberty.

To rescue the world therefore from the undue dominance of things it is necessary above all else that it become impressed with the supreme worth of spirit: necessary that it apprehend how poor a creature man is when, surrounded by wealth and entrenched in power, he has succeeded in robbing himself of his spiritual inheritance and of the inward will to sacrifice his brutish instincts to the glory of God.

But such a consciousness of the value of spirit means a new and another renaissance, a re-birth of humanism and Christianity. Men will not read the Bible today because there is no money in it, and they eschew Latin and Greek because they give people no assistance in cornering wheat or in bulling the market. But when the new and better vision comes — and pray God that some of you young men and women may hasten its coming — then will it be seen that Plato and Sophocles as well as Isaiah and Jesus have an everlasting value for mankind because they are exemplars of man's spiritual nature. They do not teach men how to pile up a great fortune or how to win an election campaign, but they do

reveal the wealth of the human mind and the priceless-ness of that moral and intellectual character without which man is poor indeed.

It is this then that is the one thing needful and of supreme worth. It is the idea of the true spiritual man and all the standards of mental and moral excellence which that idea enshrines. It is the idea which points out that a man's life consisteth not in the abundance of the things that he possesseth, and that there is nothing in the whole wide world which can be given in exchange for his soul. It is this that is the one thing needful because it is the thing of supreme value, and it is also the one thing needful because it is the thing of abiding value. The time will come when the big buildings on Broadway will be crumbled to the earth: the time will come when the big battleships will be sunk in the depths of the sea: the time will come when the big fortunes will be things of dust and ashes: the time will come when all these things shall be taken away. But the spiritual part of us is eternal. Therefore, give not yourselves to "things," but choose that better part which is of supreme worth and eternal value and which shall never be taken away from you.

XIII

SPIRITUAL GIFTS AND THE COMMERCIAL INSTINCT

"*And he returned to the man of God, he and all his company, and came and stood before him: and he said . . . I pray thee take a blessing of thy servant. But he said, as the Lord liveth, before whom I stand, I will receive none. And he urged him to take it but he refused. But Gehazi, the servant of Elisha the man of God, said, Behold my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him and take somewhat of him. And Elisha said unto him, Whence comest thou, Gehazi?. . . Is it a time to receive money and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants and maidservants? The leprosy, therefore, of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow.*" II KINGS V: 15, 16, 20, 25, 26, 27.

THE portion of the story of Naaman which I have read as the lesson of the evening describes certain crucial moments in the lives of Elisha and Gehazi. It also brings the two men into glaring contrast. On the one side is the Prophet intent upon exercising his divine gift neither for money nor reward, and on the other is his friend and trusted servant mindful only of the commercial value of his Master's powers.

Elisha and Gehazi! The man who on being pressed to accept a fee for conferring a blessing stoutly declares — "As the Lord liveth, before whom I stand, I will receive none"; and the man who pursues Naaman with

the express purpose of "taking somewhat of him." Elisha and Gehazi! The types of certain well-known classes of men as well as the personifications of motives and desires common to us all. I invite you, therefore, to study these two men with me to-night for the purpose of getting a little light upon the relative quality of spiritual gifts and the commercial instinct.

Naturally it is Elisha who first presents himself. He stands before us as the single-minded servant of God who refuses to accept pecuniary reward in return for spiritual services. In other words, his object in relieving human distress is not to squeeze money out of men but to promote their welfare and to reveal God. What he has to give, be it also said, is not corn and wine and oil for which there is a market price, but health and character — goods whose value lies outside the bounds of financial computation and which, therefore, cannot be reckoned up in dollars and cents. Hence, when Naaman, full of gratitude not only for a clean skin but a new heart, begs Elisha to accept something of him, the Prophet replies "As the Lord liveth, before whom I stand, I will receive none." And this conduct of his reminds us of the attitude of that lofty Prophet of the Exile who proclaimed, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat." Again we recall a greater Prophet still who declared "Whosoever drinketh of the water that I shall give him shall never thirst." There is no more intention here of selling the water of life than of selling the sunshine. Saint Paul too on certain occasions went one step further than his Master and even refused to receive his daily bread at the hands of the Ephesians and Corinthians.

So much for those Prophets of God mentioned in the Bible. But our examples do not stop here. There

are other Prophets of God besides the Hebrew ones. It is well known to every lover of Plato how heartily he and his Master Socrates despised those Sophists who taught virtue for reward; and Ovid also, in the Amores, holds it base to accept a payment for pleading the cause of mercy or justice in the Courts of Law. Yes, and such was not the sentiment of Ovid alone. It was, throughout the days of the Republic and also during the earlier days of the Empire, the common sentiment and practice of every honorable Roman — a sentiment and practice still existent in the time of Tacitus.

Elisha's refusal to accept a gift at the hands of Naaman is then no isolated case or unprecedented attitude. And this attitude, what is it? It is everywhere, I answer, the attitude of the advocate or spokesman of the Highest: the attitude of the lover, the devotee: the attitude of the man who has given himself heart and soul not to his own pleasure and profit but to the ideal — the cause of justice, truth or beauty. Such a man finds himself unable to name the price of a virtuous action or to accept a fee for justice done. To serve the highest — to speak for the highest in marble, deed, or with the pen — to do this is to exclude every thought of monetary profit. Such exclusion is in fact demanded by the very character of the service itself. The act of exclusion is furthermore instinctive. When you do a friend a kindness — nurse him through an illness for example, or help him to overcome an evil habit — you never dream of sending him your bill; and if he asked it of you, you would rightly feel yourself aggrieved. And why? Because you have been asked to appraise a spiritual service in coarse and irrelevant terms. That which you have done from love of the highest — the ideal of friendship or humanity — is supposed by your

friend to be payable in gold. You feel yourself misjudged and humiliated. And why? Because you recognize intuitively that the service of the highest is given freely — without money and without price.

What is true of you is also true at times even of some of the men whose lives seem to be exclusively absorbed in money-getting. Let such a man, after having carried bread to the hungry or relief to the weary, be offered payment for his labors and he would recoil at once in grief or anger. And why? Because, having been engaged for a moment upon the service of the Highest he has been assessed at his vulgar business value: because he recognizes that the service of the Highest, unlike the mammon service of every-day life, is given freely — without money and without price. So is the voice of Elisha heard at times in the depths of every man's heart; and he who has served the highest, if but for once and for a little space, replies at once when in return for that service gold is offered him, "As the Lord liveth, before whom I stand, I will receive none."

It is therefore well worth observing that in the spontaneous ethical judgments of men, the service of the Highest is felt to be vitiated when money becomes an appreciable object. To be sure, there are always those who refuse to believe that Job serves God for naught; but, leaving cynics of this sort out of the account, it is clear that a deep and almost universal sentiment demands of spiritual service that it be free from every suspicion of worldly gain. It is not merely Jesus but the natural moral judgment of the heart which declares it impossible to serve both God and Mammon. The moment the thought of Mammon enters into the service and the Gehazi within us rushes forth after the retreating figure of Naaman to take somewhat of him,

in that moment do we become unclean — in that moment does the leprosy of Naaman cling to us and to our work. The judge who receives bribes and dispenses justice for gold, the hospital nurse and the physician who have their eye upon the fee rather than upon the cure or the relief of the patient, the teacher who gives more attention to rich pupils than to poor ones, the artist who is keen at a bargain and bent upon extorting large sums for his pictures — all these, no matter what their distinction or abilities, are judged in the moral court of mankind as servants of pelf and not as servants of the Highest.

And the ground for this judgment is of course the presupposition entertained in practically every man's mind that the servant of the Highest, in any line of human activity, is not in it for what he can make but because of his love of justice, truth or beauty. He is conceived to be the devotee or spokesman of the spiritual world. Hence it is expected of him, even by those who are sordid and money-loving themselves, that he act as Elisha did. If on the other hand and in the face of this expectation money is found to be a purpose with him, the cloven foot is immediately visible — the face of Gehazi is seen to emerge from beneath the robe of Elisha.

For a like reason the statesman who, without inheriting a fortune, dies rich has a doubt cast upon the purity of his patriotism. It is demanded of patriotism that it be without alloy. And therefore, when the service of his native land is seen to have paid a man exceptionally well, it is instinctively felt that Elisha is not the only inhabitant of his soul and that Gehazi, however cleverly concealed, must of necessity be hiding somewhere on the premises. In short, the demand of the public conscience, in its condemnation or suspicion of those who

have managed to make spiritual service lucrative, is that the devotee or lover of the Highest must not and cannot work for gold — that he is compelled from the very nature of his office and function to refuse Naaman's offer. When tempted he simply must reply as Elisha did, "As the Lord liveth, before whom I stand, I will receive none."

It should, however, be remembered in this connection that the acceptance of a maintenance by those engaged in spiritual work is by no means the same thing as serving God for reward or for the money there is in it; neither is the acceptance of such maintenance inconsistent with the purest devotion to the ideal world. Elisha had to have his food and clothing as well as his tower to protect him from the sun and storm. So also Saint Paul, although for reasons best known to himself he refused contributions from the Ephesians and Corinthians, did not hesitate to accept material support from other friends. Jesus did not scruple to receive both food and lodging from the people to whom he ministered, and declared on more than one occasion that "the workman was worthy of his meat." In like manner if the judge is to dispense justice, the professor to impart learning, the nurse and the doctor to bestow the blessings of health, they must have their material needs supplied — they must receive their fees or their salaries and these salaries must vary according to position and environment. What would be sufficient for a country clergyman would not be equal to the just requirements of a judge of the Supreme Court. But the receipt of these salaries or fees, be it understood, is not in any sense the receipt of a compensation or a *quid pro quo;* it is simply the acceptance of a livelihood, and often enough a very meagre one, in order that the mind may give itself more unreservedly to its labor of love

— its mission of education, science, justice. Thus the artist does not hesitate to sell his pictures in order that he may live, travel in foreign parts, make the acquaintance of brother artists, improve and educate himself in the service of his art; but, in all this, it is not money on which his eye is fixed but beauty. She is the ideal goddess whom he serves. It is not of course to be denied that there are sordid artists and teachers and judges and clergymen — men with whom the fee or the salary is the main concern. Nevertheless the many clergymen and professors, not to mention men of other avocations, who have voluntarily relinquished their salaries rather than teach something they did not believe or refrain from teaching something they did believe: this fact alone gives evidence that the acceptance of a maintenance is not in any sense the service of gold, neither is it irreconcilable with the most disinterested service of the Highest.

The lineaments of Elisha are by this time I hope easily recognizable. He is the votary of truth or beauty, love or righteousness. These also are his gifts of healing to the sons of men; and he bestows them not for money or reward but without money and without price.

Associated with Elisha, however, both in our individual hearts and in our various organizations, is Gehazi. We may describe him either as the instinct in ourselves which bids us turn our spiritual gift to business account, or again as the concrete man who actually makes merchandise of spiritual goods. It is he who perceives the mercantile advantage of truthfulness and good faith. It is he who points out that honesty and sobriety have a fiscal value. To keep one's word is for him not so much an "affair of honor" as a matter of trade. One contract faithfully fulfilled means more contracts and larger profits; and so it seems to him the height of folly to

cast good bread upon the waters or indeed to give anything away that could be sold for a price. Elisha's conduct is therefore incomprehensible to Gehazi. It is simply quixotic and improvident — nothing more.

Besides, as Gehazi watches Naaman drive away he remembers so many pleasant things that the rich man's money could provide. Not only could his Master have a new robe and be able to put the old tower in thorough repair, but servants and laborers could be added to the establishment and the Prophet live in a manner that better comported with his rank and dignity. Naaman too is not only rich but ready and anxious to give his money away. The psychological moment for fleecing him has arrived. His heart is full of gratitude for the service Elisha has even just now rendered him, and under such circumstances what might he not be induced to bestow? Thus as Gehazi thinks it all over his resolution is taken. "Behold!" says he, "my Master hath spared Naaman this Syrian in not receiving at his hands that which he brought, but as the Lord liveth I will run after him and take somewhat of him."

So it is that Gehazi is found in attendance upon Elisha and trades upon his spiritual gifts and virtues. Rich men are helped by the Prophets of the church and sent on their way rejoicing; but before they have journeyed far Gehazi presents his compliments and forthwith takes somewhat of them. With the spread of Elisha's reputation many more Naamans are attracted to his abode and leave behind them in Gehazi's keeping substantial testimonials of their presence. Thus it is that gold and silver and gorgeous garments flow into the coffers of the church. The Bishops must now have resplendent robes and jewels to wear and luxurious palaces to dwell in. With the increase of such expenses, expenses by the way which are not incurred for the heal-

ing of the Nations but for worldly ambition and display, the need for yet vaster riches arises. And so it comes to pass that not only the rich Naamans but even the poorest pilgrims are mulcted of their pence. In Reformation times it was Gehazi who conceived the plan of selling indulgences for sin. Everything acquired its price; and even the grace of Baptism and that of the Lord's Supper were not obtainable without a fee.

Wherever new churches are founded the same phenomena present themselves. There is always the Saint or the Prophet who first develops the spiritual life of his visitors, and then comes Gehazi who sells relics of the saints and builds a costly shrine and heals the multitude for cash. And, as the churches multiply in number, competition and rivalry enter in and give yet further stimulus and scope to Gehazi's powers. The spiritual helpfulness of the church is utilized by Gehazi to extort money for vanity and ostentation, while even the sacredest consolations of religion are not infrequently employed by him in times of sorrow and bereavement to make Naaman give handsome memorial windows or mosaic vestibules. I once knew a clergyman's wife who endeavored to persuade the senior warden of the parish to send her boy abroad for a university education as a memorial to the senior warden's dead son. Such is Gehazi.

He is not, however, to be confounded with a very different sort of person who, bent on promoting the spiritual ends of education and religion, solicits the requisite money for the prosecution of his work. It is one thing to treat the Prophets of light and leading as business investments and to make the noblest gifts and virtues but the means of extorting for selfish and unworthy ends the gold of grateful beneficiaries, it is one thing to do this, I say, and quite another to accept

or even solicit endowments from worthy sources for the necessary expenses of Church or University. Our colleges need endowments in order that they may provide for the material wants of their teachers as well as equip themselves with adequate libraries and laboratories. The church also requires money not merely for the training of its officers and the payment of their salaries but for conducting those manifold charities and missions which are for the elevation of society and the cure of its diseases; money to pay the travelling expenses of indigent lepers from Syria to Samaria or money to send the Elishas of Samaria to the poor lepers of Syria.

Let there be therefore no misunderstanding upon this point. The college and the church require money for the prosecution of their spiritual undertakings. It is a necessary means to an indispensable end. Moreover, as society develops the chances are that the need for money will be more strongly stressed. To keep up with modern requirements and to do their work efficiently both church and university must possess themselves of ampler funds than before; and it is in no sense derogatory to their dignity, neither is it incompatible with their spiritual purposes, that they should provide and accumulate material food and lodging for the growing mind. Such provisions and accumulations are indeed the elevation of wealth to noblest uses. They are not the degradations of mind into merchandise but the translations of merchandise into mind.

We know or ought to know on the other hand that we all stand in constant danger of reversing this process: of converting regeneration into degeneration and instead of translating merchandise into mind, of debasing mind to merchandise. And it is because merchandise is necessary to our work that this peril is as great and

constant as it is. Could we but totally abstain from gold as we can from liquor or tobacco the task of keeping church and college free from the leprosy of gain would be comparatively simple. But because we can never do this, therefore are we called upon to be forever on our guard against the grievous danger merchandise entails — the danger of valuing merchandise more than mind, the talents and vestments which Gehazi covets more than the spiritual gifts which Elisha can bestow.

As evidence of this danger we may enumerate the unblushing pursuit of Naaman so common in this day of large fortunes and seductive luxuries; the willingness in many quarters to take for holy uses any and every form of wealth no matter how acquired or by whom; that anxiety for gifts which leads men to condone moral offenses, to vitiate moral judgment and even to praise and lionize wealthy malefactors: these and many other signs within and without give proof of Gehazi's greed and activity. We are inordinately hungry for the meat that perisheth, for the things that only large sums of money can buy — cathedrals, vestments, decorations, laboratories, apparatus; in a word, hungry for that material equipment which only Naaman can provide. It cannot therefore be a matter of surprise that Naaman is pursued by the Gehazis of the church and college of today very much as the first Naaman was followed by Elisha's servant, and with the same result. The leprosy of Naaman clings to us and to our institutions. "I thought," said a young German Ph.D. a few years ago, "I thought, learning in Europe is the slave of the state; in America it is free; I will go to America. What do I find? Your learning is not free. It is more slave than in Europe; it is slave to the millionaire."

Now it is perhaps true that such criticism as this is both too sweeping and severe, and yet as Miss Scudder said in the Atlantic, "it is not only inexpedient, it is wrong for the academic and religious worlds to ignore it." Yes, Gehazi is among us and he is so exorbitantly prized and honored that he plies his trade without rebuke if he succeeds in bringing home the necessary talents. Indeed we may, with justice, go even further and say that Gehazi is the hero of the hour. It is not the intellectual and moral work of Elisha which the public values and greets with enthusiasm. This public in fact resents being asked to think, or to have its conscience appealed to or to listen for more than ten minutes at a stretch to Elisha's stupid talk about washing seven times in the Jordan of social probity and national honor. On the other hand, when Gehazi appears on the scene and announces that he has just induced Naaman to part with a hundred thousand dollars, then the Alumni of educational institutions howl themselves hoarse and church-wardens rub their hands with glee. But that this Gehazi whom they cheer is a moral leper and brings with him Naaman's disease as well as his dollars, there can be no reasonable doubt. His leprous touch is everywhere visible. We see it in the impression our college life makes upon a foreigner and we see it also in the impression that much of our church life makes upon us all: in the idea that the most successful clergyman is the Rector of a rich parish; in the palpable subserviency of church and university officials to men of wealth and the cowardly fear of offending them: in the smug worldliness of many ecclesiastics, their obesity, their sensuous rituals, their lack of intellectual calibre and spiritual insight, their silly satisfaction in their clothes, their tickled vanity when men address them as Rabbi, Doctor, or My Lord. In

all this and much more of the same sort we behold contempt for Elisha and also the leprous touch of Naaman's gold and silver.

How then shall we be made clean? How can we help preserve church and college life and our own life too from this leprosy of Gehazi? There is but one way and that is to turn to Elisha and do his bidding. We all recognize the value of equipment and machinery for the development of our institutions. But it is in valuing equipment more than men and character that we are led to forget the fundamental truth that life is more than meat and that men cannot live by bread alone. Inordinately eager for all those helps that money can buy we give less and less heed to Elisha and an increased attention to Gehazi, until at last Gehazi becomes the outstanding figure of the household — the predominant partner. To get rid of the leprosy, therefore, we must get rid of Gehazi and go and wash in the Jordan of the spiritual life — i.e., live in or for the highest things. And what is it to do this? It is to remember for one thing that needful as equipment is, yet the mind and conscience of man have achieved some of their greatest successes with hardly any equipment at all. Some of the most important discoveries have been made in laboratories that a modern professor of Physics or Chemistry would despise, and some of the devoutest prayers and noblest sacrifices have been offered in bare conventicles and amidst poor surroundings. Jesus distributed the bread of life in a very modest chamber in Jerusalem, and the Jews from whom this Jesus came were at the time a subject and down-trodden race.

The way of salvation is therefore clear. It is to value first of all and above all else the life — intellectual and moral integrity — the principles of truth and justice and freedom. These are our birthright, and we

dare not sell them for a mess of pottage or barter them away for millions that are widely known to be tainted with corruption. We need to keep our colleges and churches free from the suspicion of slavery to gold and not convert them into colossal monuments to thieves and robbers. We need to guard these institutions as the centres of life-giving power — the homes of Elisha; the centres where thought is free and character incorruptible and moral and intellectual cleanliness beyond suspicion or dispute: the centres where men serve not for lucre but for love of the Highest and where, out of their devotion to this Highest, they will sacrifice any Syrian gold or garment in order that they may be free from the leprosy of gain and stand out, above the wash and fury of soiled and troubled waters, beacons of aspiration and towers of strength.

And now, young gentlemen, I have spoken as I have to-night in the hope that at least some of you may be inspired to devote your energies and talents to the service of the highest things. I know what attraction the gaudy displays of wealth possess for many people, and I also know how strong the selfish appeal of pleasure is to one who is bent on having what he calls a good time. The world is full of rich people who by vulgar ostentation, self-indulgence and crime set the worst sort of example to their fellow-citizens. In the newspapers we read of their lavish dinners, their coaching parties, their divorces and their scandals. Never at any time of the world's history have we more ample proof than we have today of the truth of Jesus' words "Verily, verily I say unto you it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." At present, however, the words of Jesus have little or no effect upon society, and the last thing society cares about is what Jesus called the "King-

dom of God." There ought however to be stronger attractions for the youth of the land than those which are afforded by a dissolute or luxurious wealth. There are, for example, fascinating problems awaiting their solution. There are also magnificent tasks for those who have the moral courage to undertake them. Romance, adventure, danger are all to be found wherever the fight is on for liberty of thought or for the enfranchisement of the poor or for the freedom of trade or for the triumph of intellectual and moral judgments in the councils and practices of men. The greed of the human heart has produced the monopolies, the high tariffs and the political corruption which are doing the work of tyranny and injustice all over this land. Do you want to fight? Then go in and fight these damnable evils. Do you crave glory? Then seek not the leprous notoriety of Gehazi, but the glory that comes of pursuing Elisha's calling and of discharging Elisha's tasks: the glory that comes of helping men to wash in Jordan seven times and of coming forth clean and free.

XIV

THE VALUE AND PURPOSE OF REMEMBERING HEROES

"*Hearken unto me ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn and to the hole of the pit whence ye are digged. Look unto Abraham your father and unto Sarah that bare you.*" ISAIAH LI : 1–2.

THESE words were addressed to the Israelites during the later days of their captivity. Exiled for many a year from the soil and scenery of Palestine, the sense of their religious mission had been largely lost or blunted. The outward suggestions of home and Holy City failed them, whereas on the other hand the sensuous appeals of Babylon were strong and frequent. Some forsook the faith of their Fathers and adopted the religious customs of their captors; others were eager to avail themselves of the business advantages afforded by their new home. All but a few lost hope of national restoration. Disheartened or commercialized their faith waxed faint. They forgot the God who brought them forth out of the land of Egypt. They forgot the principles for which they stood among the peoples of the earth and the illustrious heroes who in former years had given these great principles expression.

It was then that the nameless genius of the exile arose and burst into his incomparable song. He struck the solemn and stirring note of remembrance. He sang

of the forgotten God and of the silenced melody of righteousness. He sang of the abandoned spiritual mission and of the hope which a revival of the memory of holy men must surely quicken. "Look unto the rock whence ye are hewn and to the hole of the pit whence ye are digged," he sang. "Look unto Abraham your father and unto Sarah that bare you." Just as Saint Paul bade men look unto Jesus, the author and finisher of their faith: just as Comte bade men regard the heroes of all time: just as Carlyle called upon men to remember Dante and Shakespeare: just as the true Prophets of America remind all citizens of Adams and Washington and Lincoln, of the Principles of the Declaration of Independence and the rock of Liberty whence they are hewn: so the Prophet of the Exile sings to his own people, "look unto the rock whence ye are hewn and to the hole of the pit whence ye are digged. Look unto Abraham your father and unto Sarah that bare you."

The subject before us is therefore the value and purpose of remembering the great men of our race, the heroes and the saints. There are those indeed who would belittle the great men of the past. Their disposition is to show, with every affectation of impartial historical research, that the heroes men have worshipped were after all of very ordinary clay, that they were far from being in reality what a fond and fatuous posterity has pictured them, that their faults were great and glaring and that they were inspired by no nobler motives than such as actuate the citizens who strive for place or power in the world we know. They tell us, these little-minded levellers, that the Apostles of Jesus Christ were but a band of ignorant and fanatical enthusiasts, or that the Fathers of our Republic were just as petty and selfish and eager for notoriety as the average Sena-

tors and Representatives who scramble for the spoils in the Washington of today. The reverence therefore with which posterity has surrounded these ancient worthies is declared to be misplaced, ill-founded and in large part absurd.

That there is a measure of justification for this iconoclastic effort must of course be admitted. Apotheosis is the common fate of heroes. A fond posterity forgets their blemishes and loves to picture them as wellnigh perfect. Art paints an unnatural halo about their heads, and in the imagination of the populace they are portrayed as demigods rather than as men. It is this deification of the saints which provides the commonplace Philistine with his opportunity of dispraise. In the interest of a certain small exactitude of detail he has no difficulty in pointing out that Washington had a violent temper, that Lincoln told some very vulgar stories and that Grant got drunk. Or again in the name of a shallow and self-satisfied optimism which loves to think of the present as in all respects an advance upon the past, he finds it easy to show that the old Adam played no inconsiderable role in Revolutionary or Apostolic times: that then as now there were political jobs and personal jealousies and greedy frauds.

All these results of the painstaking study of defects may be accepted without demurrer, and yet the spirit in which these microscopic examinations are carried on may help to create an impression far more false to fact then does the loving and lamented blindness of idealism. This spirit seems to be that of providing comfort for the degenerate as well as justification for the sordid greed and poor ambition of the living age. If in the hope of securing reformation or amendment the sins of present-day rulers and leaders are brought to light, up jumps the leveller and seeks to show that the fore-

most men of other ages were equally venal. He rushes into the Hall of Fame and jostles the heroes from their pedestals or paints them black. "Ideals are moonshine" he shouts in raucous tones; "reform is folly." "Tammany Hall is not so bad as people say." "Anyhow," he continues, "you have got to live with Quay and Croker, and so the only thing to do is to come to terms with them; for after all they are no worse than the political leaders of the past. No men are perfect. We must accept the evil with the good and make the best of it."

It is this mean-spirited and ruthless attempt to besmirch nobility and degrade the hero which gives us, I believe, a far falser view both of ancient worthies and of present conditions than is afforded by the blindness of idealism. For scientific and practical reasons alike we need to be reminded that our heroes were not perfect men, that they were subject to like temptations with ourselves and often fell before them. George Eliot is no doubt very near the truth when she says, "The blessed work of helping the world forward, happily does not wait to be done by perfect men; and I should imagine that neither Luther nor John Bunyan, for example, would have satisfied the modern demand for an ideal hero, who believes nothing but what is exalted and does nothing but what is graceful. The real heroes of God's making are quite different; they have their natural heritage of love and conscience which they drew in with their mothers' milk; they know one or two of those deep spiritual truths which are only to be won by long wrestling with their own sins and their own sorrows; they have earned faith and strength so far as they have done genuine work; but the rest is dry barren theory, blank prejudice, vague hearsay."

But although George Eliot reminds us that we have surrounded our heroes with unsubstantial theories and halos, she does not rob us of the heroes themselves, neither does she take away our ideals. And this is just what the leveller or the iconoclast tries to do. Antagonized perhaps by the thoughtless adulation of the saints, he seeks to show that the saints were no saints at all. He descants at length upon the hero's faults and makes parade of all his weaknesses until at last the faithless bewail and the mean-spirited rejoice that there is no such thing as true nobility left upon the earth.

Others again in the face of such talk and in defiance of it cannot but ask themselves why it is that the world has continued to revere the names of Paul and Luther and Savonarola and Gladstone and Washington and Lincoln? Is it because these men were without fault or frailty? No, but because they were possessors of noble natures: natures that had faith in great causes and great principles; natures that rose above the sordid, pushing throng and hoped and struggled for the triumph of some spiritual truth.

Therefore it is that when the times seem out of joint and evil is regnant round about, the need of having some triumphant figure of righteousness to look at is keenly felt. To fix one's eyes upon successful meanness or victorious hypocrisy is to grow indignant, cynical or hopeless. Hence the cry goes up, do not dwell upon the mean and repulsive features of social life, but "look unto the rock whence ye are hewn and the hole of the pit whence ye are digged. Look unto Abraham your father and unto Sarah that bare you." Think on the heroes of the race! Recall their valiant deeds and lofty spirits! Regard not that which is base and little, but remember the example and achievements of

the great men of the world — the saints. They were not perfect. There were spots on their armor and blots on their scutcheon. Savonarola loved power and Luther had strong animal passions, and Gladstone was at times betrayed into sophistry and Grant got drunk. Admitted. But what of it? "It was the fashion of old," as George Eliot again reminds us, "when an ox was led out for sacrifice to Jupiter to chalk the dark spots and give the offering a false show of unblemished whiteness. Let us fling away the chalk and boldly say — the victim is spotted, but it is not therefore in vain that his mighty heart is laid on the altar of men's highest hopes." No, it is not in vain. Despite their faults and limitations they yet remain the light and inspiration of the world. Despite their frailties and notwithstanding all their sins they still rise up before us as great men — the saints and heroes of the earth.

It becomes us now to ask what we mean by great men? Who are the saints? I answer, the saints or the truly great men of the world may be known by three significant marks or characters. The first we may describe by many names. We may call it magnanimity, disinterestedness, faith in God. But by whatever name it may receive its verbal designation it is always that one and the self-same spirit which sinks all thought of personal advantage in the larger and spiritual issues of life. The truly great man is the man of a great spirit; the man who devotes himself to high causes without a sly or covert look at individual loss or gain. He is the man who is prepared to face worldly failure and be denied earthly reward if he can but be the instrument by which the spiritual interests of mankind are furthered; the man who like Elisé Reclus or Tolstoi is ready and glad to work for the enlightenment and liberty of his people

although he knows full well there is no hope for him of temporal honors or official recognition.

Moreover the opportunity to throw in one's lot with the saints is one which at one time or another comes to every man. Upon the uses that are made of this opportunity will depend the character of the personal spirit that will be developed. Such an opportunity came to Booker Washington in the early days of his life, and he himself tells us how he was tempted to disregard it. "The reputation that I made during the campaign," he says, "induced a number of persons to make an earnest effort to get me to enter political life; but I refused, still believing that I could find other service which would prove of more permanent value to my race. Even then I had a strong feeling that what our people most needed was to get a foundation in education, industry, and property, and for this I felt that they could better afford to strive than for political preferment. As for my individual self, it appeared to me to be reasonably certain that I could succeed in political life, but I had a feeling that it would be a rather selfish kind of success — individual success at the cost of failing to do my duty in assisting in laying a foundation for the masses." Here then we have the true mark of greatness in this dusky saint; the spirit that thought not of itself but of its race, the spirit that refused the glittering offer of a political career and withstood the temptation of parliamentary preëminence in order that it might go out into the highways and byways of a distracted country and gather in the maimed and ignorant and stunted minds of his people to the Lord's high banquet of knowledge, character and manhood.

This then is the great man or the saint — be he prominent or insignificant, known or unknown. The whole diameter of the moral world separates him from his

scheming, time-serving neighbor who, although often clever and brilliant, is bent primarily on furthering his own fortunes and feathering his own nest. If such an one as this last espouses noble causes, as indeed he often does on the eve of their triumph or in the day of their success, it is because it is expedient. If he shows kindness to others it is because of its commercial return. If he shouts for liberty and native land it is because the shout is popular and likely to increase a salary or win a place. The saint or the hero on the other hand faces in exactly the opposite direction. He gazes not upon his own image: thinks not of his own fortunes. He looks to race and country and fellow-men, to permanent issues and abiding principles. He calls to mind the Decalogue and Magna Charta, the Sermon on the Mount or the Declaration of Independence. He remembers the rock whence he was hewn and the hole of the pit whence he was digged. He remembers Abraham his father and Sarah that bare him; and in the sweep and inspiration of largemindedness he shows his faith in God and in the affairs of spirit.

A second quality of the great man or the saint is the courage of loving self-sacrifice. Such courage is indeed the implication of that disinterested faith of magnanimity which we have but just discussed and flows inevitably from it. Small-minded men are of necessity moral cowards: and it is in their self-conscious and self-seeking moments that all men tremble and grow timid. We think of our personal success and it is then we fear that the truth we ought to speak may do us damage. We think of our social or official position and it is then we are afraid to show a kindness or to defend an innocent, lest haply it may compromise our precious fortunes. We think of what people may say and we are mute and motionless poltroons. Of course we try to cover up

our cowardice with all sorts of fine phrases. We style it wisdom and tact and consideration; but behind and beneath this paltering euphuism of phrase there is the fearful heart that dares not speak or act as its best instincts prompt.

The great man on the other hand defies the danger. Or rather we come much nearer the truth when we say that he does not so much defy the danger as forget it. It is his self-forgetfulness that is the secret of his courage. It is because he is not thinking of his personal fortunes and of what he is going to get out of his immediate venture that he is brave. D'Artagnan intent on victory and with nothing to lose but his life is daring to the point of recklessness. D'Artagnan grown well-to-do and mindful of his riches begins to be afraid. The soldier on the battlefield who thinks of his own skin is sure to run away if he can, but the hero who loses himself in the conflict knows not that the bullets as they whistle by are messengers of death.

So it is that the saint just because he is not intent upon himself is certain to be brave. He pleads the cause of justice and never dreams that all the petty souls who find themselves condemned by his words will hate him and seek his hurt. In the interest of manliness he analyzes and exposes the timidities of the human heart and in so doing forgets that all the cowards in the neighborhood will rally together and try to stab him in the back. Full of some great cause he presses serenely on in its pursuit and takes no thought of all the small and bitter enmities that are assembling on his route. It was long before Jesus realized how fierce the rage was and how profound the hatred that his simple words of justice and insight aroused. He commended the Publican and extolled the Samaritan and befriended the Magdalen because it was a natural part

of the Father's business that he came to do. He was so absorbed in speaking the truth and raising the fallen and comforting the afflicted that he was wholly blind to the dangers that he ran: blind to the class hatreds and race hatreds and theological hatreds that were gathering strength and plotting his destruction. And when in course of time he did confront the peril he provoked, it was still his largemindedness or his absorption in his Father's will that gave him courage. Even when the cross was close at hand and put upon his back his spirit failed not; for he was thinking not of himself but of his brethren grouped about the cross and of the glory that was shining out beyond it.

As it is with courage, so is it also with self-sacrifice. Its secret is to be found not in the painful and determined grit of conscious self-denial but in the love and joy of consecration to a noble cause. Prince Krapotkin relinquished the promise of a brilliant scientific career, but he did it without a pang and with no backward look of longing or regret. He had already made a distinguished contribution to Physical Geography and as a consequence was offered the important post of secretary to the Geographical Society. "My hopes were realized," he says. He held what he had often longed for in his hand, but he telegraphed to the Society the brief reply, "Most cordial thanks but cannot accept." Why? He tells us himself. "Knowledge is an immense power," he says. "Man must know. But we already know much! What if that knowledge — and only that should become the possession of all! . . ." The masses want to know; they are willing to learn, they can learn. . . . They "deeply feel, they meditate, they think; they are ready to widen their knowledge — only give it to them, only give them the means of getting leisure. This is the direction in which and these are the kind of

people for whom I must work." . . . "So I sent my negative reply to the Geographical Society."

You see it was the love of the people, the poor, ignorant, unbefriended people, that had taken possession of Krapotkin's heart; and in the power of that love he willingly abandoned every personal ambition. In the power of that great love he has taught in many tongues and toiled in many lands. In the power of that love he has endured the horrors of a Russian prison, the sacrifice of brother and sister to Siberia, the pain of banishment from native land. In the power of that love he has joyfully borne a persecution that has hunted him from land to land and hounded him from city to city. And he is bearing it all still, bearing it sweetly and courageously, because of the splendid cause to which he has surrendered himself. He has looked not to himself but to the rock whence he was hewn and to the hole of the pit whence he was digged. He has looked unto Abraham his father and unto Sarah that bare him, and in the strength and inspiration of that vision he has lived a life of magnanimity and of courageous spiritual love.

A third and last quality of the great man or the saint is that of inextinguishable hope. This hope, as well as the loving courage of self-sacrifice, of which we have just spoken, is the child of that large-minded faith in the Unseen which we have found to be the fundamental note of greatness; for what is hope after all but an unconquerable trust, even amidst the darkest days, in the complete and final victory of truth and righteousness. Hope refuses to be content with the imperfect and can never be at ease in Zion. It does not believe that anything that exists is well enough or good enough. It insists upon looking forward to a purer church, a nobler state, a holier people. It does not think the

Golden Age is passed already, neither does it believe that we are living in it now. For hope, the Golden Age is in the future. It is the ampler truth, the finer justice, the wider and more perfect liberty which is the substance and the glory of its dream.

It is plain therefore that the hope of great men is not in the old Adam but in the New, not in the Old Jerusalem built upon its earthly hills but in the New Jerusalem eternal in the heavens. It is not "the country as it is" that inspires them, but the country as "it ought to be." Indeed, as the Apostle says, the men of faith and hope "declare plainly that they seek a country." It was this new and better country that Abraham sought when he went forth from the land of Ur and travelled on into the Land of Promise. It was this new and better country that the Puritans sought when they fled from the shores of the Old England to find and establish the New. It was this new and better country that Washington sought when he fought on through weary years to wash away from this fair land the blots of Tory tyrannies. It was this new country that Jesus sought when he preached not of the "Kingdoms of the World" that come and go but of the eternal Kingdom of God. It was this new country the Apostles sought when they portrayed new heavens and a new earth wherein dwelleth righteousness.

But it is just this search for a new and better country that the time-server cannot tolerate. The light that shines from the ideal country reveals the grave defects and blemishes of the real country. It shows up the selfishness of its political parties, the worldliness of its churches and the corruptions of its governments. All these visible and temporal things are however the time-servers' idols. It is the seen and the temporal to which he clings. The hope of idealism is to him both an

impertinence and a sacrilege because it discloses higher objects of worship than he adores and nobler objects of endeavor than he pursues. It is this that angers him; this that stirs his hatred and revenge. Hence, he and his kind band together against the idealist and work to cast him out. They raise the cry of pessimism, heresy, treason. "Is not this the most wonderful age in the history of the world," they shout? "Is not this the most magnificent country on which the sun ever shone and are not our institutions the glory of the race? Is not the church a beacon light to all Heathendom and are not our public men the superiors of those of any century or clime? Who then are these pessimists who are not satisfied with things as they are, these traitors who think they can create a better country than our own, these heretics who speak against the church?"

After this fashion is the message of those who seek a better country than the one in which men actually live, invariably received. It was a reception of this sort that Paul the Apostle met with when he went up to Ephesus to preach a more spiritual conception of God and duty than that which was currently entertained. On hearing of his arrival the whole city rose in wrath and uproar at the insult which even the hint of any purer ideal of thought or conduct than its own inevitably offered to its Gods. Orthodoxy, commercialism, vested interests and local pride all combined to brand the new preacher of the ideal as a dangerous heretic and an enemy of the social order. The pious Demetrius who got his living by making silver shrines for the Temple of Diana called his fellow-citizens together and thus addressed them, "Sirs, ye know that by this craft we get our wealth. Moreover ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people,

saying that they be no Gods which are made with hands; so that not only this our craft is in danger to be set at naught but also that the temple of the great goddess Diana should be destroyed, whom all Asia and the world worshippeth." And when they heard these sayings they were full of wrath and cried out saying "Great is Diana of the Ephesians." Soon we are told the whole city was in confusion, and when it was known that Paul and his friends were about to speak in the theatre a howling mob of enthusiastic churchmen rushed pell-mell into the building and filled it to its utmost capacity. When therefore one of Paul's companions rose up to address the assemblage he was at once greeted with the frenzied shout, "Great is Diana of the Ephesians, Great is Diana of the Ephesians." Neither did the shouting cease after a temporary outburst. For two long hours the speaker faced the crowd and could not get a word in edgeways: for we are told that "all with one voice about the space of two hours cried out, 'Great is Diana of the Ephesians.'" Quite a delectable spectacle and one that reminds us not only of the Pro-Boer meeting which the noble and liberty-loving Anglo-Saxons succeeded in breaking up in the town-hall of Birmingham, but also of our own political conventions. For did not the multitude shout for two whole hours together and did they not shout for the popular idols: for the Grand Old Party that gave them bread and office and for the grand old Temple that enshrined their prejudices and glorified the *status quo?* So shouts the crass, mean-spirited Philistine who is ever bent on his own worldly gain and on making himself solid with the authorities. He resents the imputation which the hope of a purer faith and church and country throws upon his idols. He deems such hope a blasphemy. It is when the two last witnesses appear and charge Jesus

with having spoken against the Temple and predicted its destruction that the High Priest can no longer restrain his wrath. "What further need have we of witnesses?" he cried. "What think ye?" "They answered and said, He is guilty of death." It is thus that the mean-spirited time-server can never forgive the great man his ideal, the ideal that pours contempt upon the actual world; its hollow and superstitious customs, its fustian hierarchies, its idolatrous temples. And so Jesus, the child of the ideal, is given over to the tormentors and led away to be crucified.

Yet even in his last great Agony the hope of Jesus in the unseen Kingdom of truth and righteousness survives unbroken and undimmed. With his latest breath he cries "Father, into thy hands I commend my spirit." There was one thing, therefore, his tormentors could not do. They could not take away his hope: and it is this hope in the unseen country of spiritual promise which is the only real optimism: an optimism that cannot be annihilated in the Great Ones of the earth. It is indomitable and inextinguishable. Small men despair. Great men hope on and ever. In the dreariest days of Valley Forge when Congress was honey-combed with cabals and Gates was plotting treason against the Commander-in-chief, and the poor, half-starved soldiers were left by an incompetent commissariat to freeze and starve, the great soul of Washington never abandoned its confidence in "the free and glorious country" of its hope. In the darkest hours of the Civil War and in the distracted days that followed the peace of Appomatox, Lincoln still looked forward to that reunited land and people which was the goal of all his toil. Upon the distant sands of Chinese waters, with naught but a wretched hut to shelter him from the December storms and with but one strange sailor lad

for nurse and friend, the spirit of Francis Xavier breathed forth in death its story of unbroken hope, "In thee, O Lord, have I trusted, let me not be confounded forever."

Such then are the virtues of the heroes or the saints: faith in the Unseen, the courage of self-sacrificing love and an abiding hope that cannot be confounded. We look to these heroes therefore for purposes of strength, enlightenment and inspiration. We recall them neither to worship them, nor to make believe that they were perfect: but to remember that they were the men who fought the battles of the spirit in their day and generation: that they were the men who, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions: that they were the men who have transmitted to us their principles, bequeathed to us their splendid cause and made us inheritors of that undying struggle to build the city of God.

Again we call to mind these saints and heroes not that we may pronounce them infallible, nor declare that they have spoken the last word of doctrine or shed abroad the final light of revelation. We look to them not to learn by heart the letter of their message, but to catch their noble spirit; not to repeat their shibboleths or recite their formulæ or champion their outworn creeds, but to give to the unseen truth and righteousness in which they trusted the fresh embodiment of living word and deed.

Once more we look to them, not to rest supinely satisfied with what they have achieved. We recall them not to extol and glorify the past, nor to declare its models perfect, its deeds transcendent and beyond compare: but we look up to them in order that we may remember them as the rock whence we were hewn and the hole of the pit whence we were digged. We need

to recall the fact that great as Abraham was he is nevertheless our spiritual Father. It is our fellowship with the saints, therefore, that the revival of their memories makes quick and sure. No man is too humble or obscure to claim this fellowship; for it is fellowship in the common spiritual inheritance of our race, it is the consciousness of this fellowship which is communion with the saints; and so we look to them not that we may turn our backs upon the present and abide in the quiet shadows of a bygone issue, but that we may share their faith in the Unseen, their loving courage and their indomitable hope: and so believe, not in a past that is better than the present, nor in a present that is all that it ought to be, but in a future which shall transcend them both.

XV

THE LAW AND THE GOSPEL OF CHANGE

"*Then was Saul certain days with the Disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent that he might bring them bound unto the chief priests?*" ACTS IX : 19–21.

INTO the same river," wrote Heraclitus, "we go down and we do not go down. For into the same river no man can enter twice; ever it disperses itself and collects itself again, or rather at once it flows in and flows out." In these well-worn and much-quoted words the Greek philosopher records his sense of the eternal flux of things: of the never-ceasing flow of outward events, the perpetual shifting of circumstance and scenery, the uninterrupted sequence of cosmic and historic change. Even as we come up dripping upon the river's bank to prepare ourselves for a second plunge, the hurrying flood into which we first sprang down has passed away. Into the same river no man can enter twice.

In one form or another we have all shared this experience of the ancient sage. We revisit a city that we have not seen for years, and as we walk about the streets we mark the many changes that have taken place. Old landmarks have disappeared. Brand new buildings cut off a view we once enjoyed, brand new avenues disclose the vistas of unaccustomed sights. Where once the patient

horses pulled their inhuman load, electric cars with whirring cable and with clanging bell go hurtling by. Strange faces also are upon the sidewalks; the latest fashions are in the shop windows and on the people's backs. We pause before a book-stall that we knew of old, but the names we used to read there have disappeared and in their places are to be found the last treatises on science, the last works of fiction, the last play. We go to the hotel which we remember as a home, but there is a smell of fresh paint in the corridors and the glitter of a parvenu livery upon the stairs. We flee to our favorite restaurant, but the confidential waiter who brought us our cup of coffee in days gone by and acquainted us with the vicissitudes of his domestic experiences is nowhere to be seen. We make inquiries and learn that he has abandoned business and is living in a distant province. So does the city change and so do its inhabitants pass away. Into the same city as into the same river no man enters twice.

But if it is true that no man enters twice into the same river it is none the less certain that no river receives twice the same man. There is the unending flow of inward consciousness as well as the ceaseless flux of outward event: there is the movement of the stream of thought as well as the rush of the waters of the Lehigh or the Jordan. We talk indeed of the changes of nature, but the nearest and most momentous changes are those which take place in ourselves. No man enters twice into the same city: yes, and no city receives twice the same man. Between the visits the man himself has altered. The alteration may be great or small but it is there. It may be some freshly gathered bit of information which gives him other senses than of old: it may be some strange experience or newly acquired consciousness of power: but, whatever it is, it endows him, as

he enters the city's precincts, with new sensibilities and motor powers. He sees sights to which he formerly was blind, seeks out people to whom he was once indifferent, displays interests and contemplates actions of which his past career gave little promise. The city indeed becomes a changed place to him. He discovers in it new haunts, new opportunities, new people, new avocations; but all this is due to the fact that he himself is changed. There is profound truth — yes, the profoundest truth, perhaps, that the science of psychology has to teach — in the words

> "What we call nature, all outside ourselves
> Is but our own conceit of what we see,
> Our own reaction upon what we feel."

It is of these phenomena of inward, spiritual change and of some of their more important lessons that I wish to speak today. I have chosen for my text those words of the ninth chapter of the Acts which tell of the change which came over the mind of Saul of Tarsus as he journeyed north from Jerusalem to Damascus. He left Jerusalem breathing out threats against the followers of Jesus. He entered Damascus the new made Disciple of him he thought to persecute. He left Jerusalem convinced of his duty to assail the Church of Christ, he entered Damascus bent on defending it. Therefore, on his arrival this changed man sought out not his former friends and allies but one Anas, a Christian. "Then was Saul certain days with the Disciples which were at Damascus. And straightway he preached Christ in the synagogues that he is the Son of God. But all that heard him were amazed and said, Is not this he that destroyed them which called on this name in Jerusalem and came hither for that intent that he might bring them bound unto the chief priests?" He who

left city life a Jew returned to it a Christian. Another striking illustration of the fact that no river of outward event or circumstance receives twice the same man.

Such a great change as that of the conversion of Saint Paul or the treason of Benedict Arnold is, of course, apparent to all. It comes as a mental shock. It makes a noise or strikes loud sounding chords to which the ear of no man can remain insensible. It is too important to be ignored: too big to be invisible. And it is these cataclysmic events — explosions, revolutions, earthquakes, conversions, deaths — of which most men think when the idea of change is introduced to their attention. The more minute and delicate transitions which step by step prepare the way for great catastrophes remain for the most part unseen. Human senses are so coarse and human perceptions so dull that truths of mind or nature must be spelled in capitals before we learn to read them. The cliff into which the sea is slowly eating seems the same to us from month to month and from year to year. It is often only when a part of it tumbles headlong from its base that the changes which have been ceaselessly at work are visible. We observe again the havoc worked by a fearful strike. We note the broken windows and the burning cars and feel perhaps the sudden stricture of business or the equally sudden rise in price of certain prized commodities. All these glaring, brutal facts we notice; whereas the long and subtle series of mental and economic changes which finally produced the strike have risen up without observation and done their work.

Who can say then how often the appeal of Jesus came to Paul and how often he rejected it before at last he yielded himself to that imperious call upon the road to Damascus. Who can trace that slow but certain alteration in his inner consciousness, the birth of sympathies

and admirations, the acquisition of spiritual knowledge, the growing sense of spiritual want, which formed a new environment of thought and feeling for each recurrence of the Saviour's call. By virtue of these inner changes the idea of Jesus found itself in more congenial company on every reappearance in the Apostle's mind. Jesus too revealed new loveliness and fascination as he was better known until at last his welcome was prepared and he came in to abide with Paul and to go no more out forever.

At any rate, whatever may have been the successive changes in the mind of Paul, changes which we can only conjecture or infer from individual experience, it remains an indubitable fact that close and accurate observation of the human mind reveals in it a constant transformation of ideas. Inward states of being display as uninterrupted alterations as do the outward successions of events. It is as true that no idea enters twice into the same mind as it is that no man descends twice into the same river. Confirmations of this fact abound and multiply the moment we begin to look for them. Compare the suggestions which any given thought had for you a year ago with the trains of reflection it awakens today. Physics, Chemistry, Hypnotism, Faith were perhaps at one time little more than names to us. They stirred no feeling, they had no practical application to business or to life. But with the increase of knowledge and the development of thought they have altered their appearance. They have now a richness of content which once they lacked. They speak to us with new tongues. They look upon us with new faces. They point the way to new paths of investigation, propound new questions, command new duties. Your mind gives them a different reception now from that it gave in former years.

Compare again your estimation of men and things at different periods of life and note the changes time has wrought. The book that appealed to us a few years back has either lost the influence it once possessed or else it stimulates both thoughts and feelings never touched before. What was formerly a vigorous and pregnant sentence now looks flat and stale, while paragraphs and chapters long obscure are full of the surprise of truth. Our appreciations of personality also suffer change as well as our estimates of books and topics, a change which is as likely to be due to alteration in ourselves as to any metamorphosis in men. We make new friends or drift away from old ones, discover qualities of mind and character which come as revelations of delight or pain; and when we look into ourselves or into the faces of our companions we often wonder how we could have managed to like one man so much or another so little. Such are familiar examples of the changes we all undergo, changes as surely due to inward growths or alterations and to the permutations and combinations of the facts of consciousness as to any transformation in the outward order of events.

When we ask ourselves the reasons for these changes, some of them are evident at once. Let a mathematician talk of conic sections to the ordinary business man, and although he may be listened to with courtesy he will not be likely to render himself agreeable or intelligible. Give but to the business man a training in mathematics, arouse his interest in the fascinating problems of planes and surfaces, and the reception he will then accord the mathematician's talk will be intelligent and cordial. After this manner the growth or loss of knowledge, the dawn or death of interest, the acquisition of experience, the feelings that one feeds or starves, the intellectual activities one suppresses or develops — all

these build up a certain social life within the soul into the midst of which every old as well as every new idea must come when summoned to appear. It must be clear therefore that the reception of the idea, the look of it, the value and the meaning of it, will depend upon the company it finds within the mind and upon the relations it is able to establish with its other occupants. In the society of uncongenial ideas it will be hustled about or barely noticed. Among its friends it will be made much of.

The aspects of the idea itself will also vary with its environment. Just as we hardly recognize in the quiet gentleman who is seated in our study puffing leisurely at his cigar the same man who rushed shouting at the head of his brigade in the charge up San Juan Hill, so do ideas reveal new meanings and disclose new powers in differing circumstances. They vary with the lights and shadows of the soul, with its seasons of springtime and harvest, with its days of plenty or want. The ideas of men, therefore, suffer alteration because the ideas are members of a psychical society in constant process of development. The evolution of mental life carries with it an inevitable change or transformation in ideas.

A fact such as this has most important lessons for us all, lessons which are peculiarly appropriate in a day when change is not only more sudden and striking than ever before but also oftentimes most foolishly resisted or deplored. And the first lesson is that loyalty to an idea or a truth does not mean holding it for all time in exactly the same form in which we first received it, but rather in giving it the chance to grow and change or in granting it the opportunity of taking all the varied shapes its development requires. Important as this lesson is in every department of thought, it is especially necessary to emphasize its value in the sphere of reli-

gion. And the need is rendered all the more imperative from the fact that we have among us a class of men who look upon religious truth as a sacred dry-as-dust deposit, a deposit of fixed content and inviolable form. This deposit they believe themselves to have received intact from the Fathers of the Church: and their chief ambition, to judge by their repeated utterances, is to transmit this deposit unchanged to their descendants.

Only a limited knowledge of the human mind is needed however to show that such an attempt as this, well-meant though it be, is not merely impossible of fulfilment but also one which, were it capable of execution, would be most deplorable in its results. We cannot carry ideas about with us in our minds as we carry marbles in our pockets, and, if we make an approach to doing so, we only succeed in proving the emptiness of our minds or the deadness of our ideas. Living ideas in living minds grow up and change. Increase of knowledge gives them wider scope, enlargement of sympathy amplifies their meaning. Acquisition of experience yields them fresh forms of expression. To deny them these necessities of change is therefore not to preserve them in health and vigor but to dwarf their stature and thin their blood. Ideas held as a deposit lose their vitality just as acorns put into an empty box dry up and perish. To transmit our religious faith to our descendants in the exact form in which we received it from the Fathers would therefore be, even if it were possible, the most deplorable of all calamities. It would be like hiding our talent in a napkin or burying our pound in the earth. Some men indeed seem to come perilously near success in this attempt, and yet they always fail; for even the most conservative of minds manages to learn a little here and there — even the sturdiest reactionary cannot but be sensitive at certain

points to the thought-life of his day. And these few crumbs of knowledge, these scattered points of life, produce their effects. Insensibly but surely they influence the old, hereditary notions and manage to bring about changes even in the most unyielding minds; changes too, it may be said, which would present themselves as startling novelties to Chrysostom or Clement. Hence the very stoutest advocates of fixity of form cannot wholly escape the moral and intellectual influences of their day or the laws of their own minds. Despite themselves they change, and with the change the faith they hold assumes an altered shape.

But it is not for these champions of mental immobility that I am preaching this sermon; for nothing that I could ever say would change them much. The men I really have in mind and to whom I would speak out heart to heart are those who have found it impossible to hold "the faith once delivered to the Saints" in the precise form in which it was first transmitted to them: those who have struggled to keep the new wine in the old bottles and who perhaps have censured themselves for neglect or carelessness when the old bottles burst: those whose ideas of God and duty have altered with the flow of years and who perchance are troubled and perplexed when they are told that they are recreant to the faith. As well say that the rose is recreant to the bush on which it grows because it has not remained a green leaf. To such men, young and old — men who are eager for truth and desirous of giving it embodiment in living forms — to such men I say, "Be of good cheer." We of today cannot think of God and duty in exactly the same way as did our Fathers. We cannot look at miracles as they did, neither can we entertain their precise notions of the Bible or the sacraments. New facts have been brought to our notice, new devel-

opments have run their course before our eyes. In the midst of all this change we have lived. Yes, the very scenery and composition of our minds have been transformed; and with this transformation we have won a vital experience of God, a large and liberal conception of human brotherhood and obligation. Be of good courage then. Belief in God and in the efficacy of the religious life are only preserved in growing forms, and he is loyal to the faith he has received who gives it opportunity to change and ripen with the ongoing years.

Inevitable as change is, however, and necessary as it is for the preservation of a living faith we need to have a care how we change, and this is the second lesson which our thought enjoins. As every one knows, men may alter for the better or the worse; and it is this moral continuity of life which furnishes the thread of permanency on which the countless changes in the forms of things are strung. This thread of permanency we discover in the ever-growing interest in the best things, the love of truth that gathers depth and breadth and current as it flows, the sympathy that gives embrace with passing years to larger worlds, the charity that in the service of the good beareth all things, believeth all things, hopeth all things, endureth all things. This is the spirit that can never fail us. But whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away. For we know in part and we prophecy in part. Only when that which is perfect is come shall that which is in part be done away. Here then we have the abiding principle which helps us not to resist the necessity of change but to change aright. It is change of this sort in which we all should glory.

That there are other alterations visible in social life and in the heart of man we know too well; and the

character of them depicts the kind of change we should avoid. Cynicism for example fills a man's soul with scorn and distrust. Let the ideals of youth present themselves and they are shown the door. Let enthusiasm appear and it is frozen with disdain. Sorrow, time and again, succeeds in hardening a man's heart, while failure not infrequently makes him bitter. In such an atmosphere hope, when she is introduced, grows pale and haggard and is compelled through fear of stifling to flee away. Cupidity and personal ambition destroy the finer and more generous impulses of youth. There was a time in many a man's life when patriotism was a flame of pure devotion or love of science a passion, Then grew the sordid wish for wealth, the selfish thirst for social recognition and a name. These have effected sad and dreary changes in the heart; changes which never show themselves more glaringly than in the moment when the ideals of earlier days come back into the mind. Discarded or ignored they slink away. So do people change for the worse; and the kind of reception they accord to the ideas which return to them reveals the sort of change that has been going on.

It is of course of the more lasting changes that I am speaking now. All of us indeed have our temporary fits of depression and despondency, moods in which everything looks valueless or futile. But fleeting as these moods are they indicate not only how we alter, but also how this alteration in ourselves affects the meaning of every idea, the suggestiveness of every thought, the color of every hope. Such a mental companion pays a flying visit to our mind, and when he leaves we say, "Why I used to think that so and so was full of cleverness and inspiration, but today he was dull and had nothing to say." We forget perhaps that we shut

him up with our repellent air or depressed him with our gloom. He could not be the same inspiring associate as of old, could not smile and talk as he was wont to do, because we took the heart out of him and palsied his tongue. He seemed changed because we had changed. States such as these, transient though they be, claim our careful scrutiny, for they are proofs of our whole contention of this morning, the unchanging law of change. Moods indeed are but passing clouds whose shadows come and go. They are no cause for serious discouragement; and yet the changes they effect, even but for a brief space of time, forecast the possible alterations we may undergo. Moods may become permanent just as the scattered clouds may gather together and darken the whole sky. Therefore since change we must, let us see to it that we are transformed not by the degeneration but by the renewing of our minds.

And this brings us to the glorious and inspiring aspect of change. We have studied the law of change, let us now try to read its gospel. It is customary, I know, to regard change with dread; at least such is the case with those who have and who are always tortured by the fear of being forced to do without. To them change means loss of wealth, loss of social influence, loss of the sure rock of tradition, loss of an infallible creed or bible. Such men are forever looking backward. Their one concern is to hold on to what they have got. And so when their wealth is snatched away or their influence departs they are incessantly prating of the good old days in which they drove in their carriages or entertained the magnates of the land. Again when the life of thought retreats from ancient creeds and is busy in building roomier temples of belief, they prostrate themselves before the deserted shrines and altars of other days and loudly lament the sad degeneracy of modern times.

They sit among the ruins of the past and bewail its vanished glories.

Now it is the Jeremiads of such people as these which have clothed the very thought of change in robes of mourning. At the bare mention of its name the shadows gather and the light grows dim. But the fact is that in change lies the hope of the world and the promise of its enduring glory. What man, when he comes to think of it, would wish to remain the same sense-bound, stupid, ignorant person that he is today? What man, when he comes to think of it, would wish to retain his petty hatreds, his narrow jealousies, his wretched sins? What are our governments for but to so change the existing order of things — to so right its wrongs and minimize its crimes — as to provide for ever-increasing numbers an ampler share of liberty and happiness? What are our colleges for but to change the raw and scanty mind of the boy into the equipped and furnished mind of the man? What are our churches for but to change men from worse to better, from sordid servants of their pockets and their bellies to children of the living God? In change therefore lies our trust and expectation of all higher things: out thirst for knowledge, our aspiration for holiness, our hope of salvation. That this vile body may be changed, that the scales may drop from these poor, blinded eyes, that this soul of ours may be purged of its impurities and redeemed into the character of God: all this is the prayer of the man who believes in a better than he sees and who is conscious of the fact that he must be changed indeed, transformed in the very spirit of his mind, if he is ever to achieve the destiny which shines out from afar.

The law of change can therefore have no valid terrors save for the man who doeth wrong: for by the operation of this law of change is all enlightenment in truth

attained, all progress and ascent in godliness assured. Through change we catch the accents of those holy voices and the shimmer of those radiant forms to which at one time we were deaf and blind. By change the Sauls of Tarsus, the Sauls of persecuting conservatism, are converted into liberal and loving Pauls. By change too, as the seasons pass, the old truths of Christianity shine out with added lustre. Each year as Advent or Christmas comes it quickens thoughts and inspirations never felt before. Because these sacred seasons never come twice to the same mind, because they do not find us as they left us, because the intervening months have been rich in experience, crowded with duties done and tasks fulfilled and problems solved, therefore have the ancient truths deeper meanings to disclose and finer suggestions to bestow when they return.

Thank God, then, that no man descends twice into the same river and that no truth comes twice into the same mind. If this were otherwise, if there were no constant flow of circumstance and thought, not only would our rivers be stagnant and foul but our thoughts would become dry and lifeless. It is the change that keeps the river sweet and clean: the change that gives to thought its freshness and eternal youth: the change that ripens character into the likeness of the Lord. "Therefore the voice of the Almighty saith up and onward evermore." "Let the Angels go that the Archangels may come in." Therefore

> "Ring out the old, ring in the new,
> Ring happy bells, across the snow:
> The year is going, let him go;
> Ring out the false, ring in the true.
>
> "Ring out false pride in place and blood,
> The civic slander and the spite;
> Ring in the love of truth and right,
> Ring in the common love of good.

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

XVI

RELIGIOUS EXPERIENCE THE SOURCE AND PROOF AND REINTERPRETER OF RELIGIOUS DOCTRINE

"Jesus answered them, and said, My doctrine is not mine but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." JOHN VII : 16, 17.

A FEW words will suffice to put us in possession of the circumstances which elicited from Jesus the declaration of our text. He has been speaking to the people out of the wealth of his spiritual experience, and in so doing has taught the doctrine of the new birth and of the spiritual meat and drink which the doing of the father's will provides for the newborn child of God.

The Jews who hear him are not only astonished at his erudition but are also scandalized by the fact that he is an unauthorized teacher. Jesus is a layman and not a cleric. He has never attended the Theological Seminary in Jerusalem, neither has he been graduated as a Rabbi or properly commissioned as a Rabbi's assistant. He is, in short, a free lance. The people therefore want to know by what authority he purposes to support his doctrine. The Scribes teach their doctrines on the authority of Moses and the Prophets. "Here are certain maxims, tenets, principles," they say. "They are to be proved from Holy Writ. They are the

precepts of the Fathers: they are the traditional faith. Hence the true Israelite must accept them." Their religious teaching was therefore, as you see, the teaching that began with creeds and catechisms; the kind of religious teaching with which many of us are familiar and that makes the assent to given doctrines, the commencement and the *sine qua non* of faith. It is the kind of religious teaching that rests primarily upon the validity of external authority. It is the witness of the Fathers, the witness of tradition to which it appeals.

Now, it is to be noticed that when Jesus is asked to give his authority for the doctrines he has been preaching he does not appeal either to scripture or tradition but to personal experience. "If any man will do his will," he says, "he shall know of the doctrine whether it be of God or whether I speak of myself." In other words, when his authority is impugned and the truth of his doctrine called in question he does not, like the Scribes, anathematize the doubters, neither does he resort, for the purpose of proof, to the glittering processes of logic nor to the hoary antiquity of texts. No! he simply says: "If you will but resolutely will the will of God and do it, your own life will provide you with the proof of my words." If you will but conscientiously fulfil such commands of God and conscience as you already know, the great and rich experience which shall as a consequence be yours will open up into a perception of these principles which I have been trying to make clear. "If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself."

The sum and substance of this declaration is that the religious life is much more than doctrine or theoretic principles and precepts. It is a series of activities, of movements of the will which, by the experience they

produce, bring enlightenment as to law and maxim. First comes the life and then emerge out of the life its theoretic principles. Doctrine is declared to be but one moment of the religious life. It is also the result of spiritual struggle, insight and achievement. We may make this clear from several points of view and by observing certain facts of religious development.

The initial fact to which I shall call your attention is that doctrine is not the first word of the religious life any more than it is the first word of science or language. Long before the laws of the religious life emerge in consciousness, long before its principles are clearly discerned and made susceptible of intellectual formulation, the religious life begins. Experience antedates doctrine. A glance at our own religious history will show this to be true. Back of all apprehension of religious doctrine is the recognized influence and felt example of Christian parents and Christian homes. It was the life of our mother which by surrounding us with love aroused our best emotions. She taught us more by what she did and was than by what she said. We were conscious of the tenderness of her reproof and the joy of her approval. She showed us living virtues: justice, mercy, love, beauty, reverence. Her thought for us begot in our hearts the wish to think of her and to do for her, the desire to curb our purely selfish impulses. From her we learned the happiness of giving and of making others happy. It was she, too, who told us stories of the great and good men of the world. Through the pictures with which she stored our minds we learned to admire the patriotism of Washington and Lincoln, the heroism of Saint Peter and Saint Paul, the beautiful and unspoiled benevolence of Jesus. We also saw her bear her trials with fortitude and sweetness. We heard her praying as we stood outside her door, silent and

awe-struck. We did not understand what it all meant, but she had told us that she had a good friend and father in heaven whom she called God; that this father loved his children who were upon earth and that he stretched out his hand to give them help in hours of need. The story of this heavenly father was a very strange one. We could not begin to make out where he was. We never saw his hand; we never heard his voice. He had never shown himself to us nor spoken to us. But our mother knew him. She talked to him daily and he gave her some sort of comfort; for when she came out from her room where she had been speaking to him all alone, there was a gentleness in her voice and a kindness in her manner that made us feel, through the goodness she exhibited toward us, that her heavenly father had been good to her.

But our mother aroused other religious emotions than those of admiration for noble lives and unselfish people. She taught us by her tears that evil had for its consequences pain and remorse. Through her we learned that doing wrong brought sorrow in its train: sorrow for ourselves and sorrow for those we loved. To know that she was grieved at our naughtiness was to be conscience-stricken and unhappy as well as to realize by personal experience the difference between good and evil. And the religious experience which our mother evoked was still further enlarged by teachers and reading and the natural world. The deaths of men for good and holy causes, the sacrifices they made to bring to their fellows the blessings of freedom and a home: all these things captivated our imagination. Our heroes inspired in us good and pure desires. We said to ourselves that when we too became men we should be like unto them. So were we led to look aloft; and the stars that shone in the heavens by night and the mountains that towered

up into the skies and the tall trees that swayed in the rush of the tempest, confirmed the habit. Insensibly the order and beauty of the universe told upon us. Who made it all, we asked? What did it all mean and what were we doing here?

And then one day as a result of these many influences of home and friends and nature we were suddenly conscious of a great change in ourselves. It was as if we had waked up out of the dreamland of the material universe and discovered a new world of spiritual reality and value. It was a glorious vision of truth or righteousness or beauty that appeared. It offered us a new life and demanded a new service. We seemed to stand in the presence of a mysterious force which stirred us deeply. It commanded renunication of self and devotion to the ideal. And in that moment we consecrated ourselves to science, art, philosophy, human brotherhood, God. Old things had passed away; behold, all things had become new. We had in fact been born again, and, as we awoke with a cry of pain or rapture into the spiritual world we felt ourselves commissioned to discover its principles, obey its laws, incorporate its life.

And so at last we began to reflect upon the spiritual experiences through which we had passed; a tentative philosophy of life commenced to shape itself in our mind. Out of what we had already seen and felt and done, principles of order and sequence came into view. Doctrines emerged: a doctrine of God and a doctrine of self, a doctrine of duty and a doctrine of development. But the doctrine was not the first word of the spiritual life. First came impressions, feelings, visions, deeds, reflections; and then as a result of all these complex experiences came doctrine, the formulated principle of being, purpose or activity. In fact the vital acquisition of the doctrines of religion may be compared in its course

and method to the vital acquisition of the laws of nature or language. Newton had lived long in the companionship of nature before the falling apple disclosed the vision of the law of gravity, and Kepler's thoughts had dwelt for years among the stars before the principles of planetary motion were descried. In like manner we have all learned to speak our mother tongue through constant practice. We did not begin with the rules of grammar, but with the actual words "papa" and "mamma." And the progress we made in correct speech was not due to any instruction in the theoretic principles of language but to the books we read and the kind of talk to which we daily listened. It was by example and human intercourse, by imitation and effort that we possessed ourselves of the English language; and during this process of possession we took no thought of any laws the language might obey. Just as great literatures existed — Hebrew, Greek, Italian, French, English — before the grammars of these languages were written, so we first learned to speak before the grammar of our speech was evident. Grammar, indeed, presupposed the living language as its necessary antecedent. It is out of the experience of language that the principles of language at last emerge. In like manner, doctrine or the grammar of the religious life presupposes the practical experience of that life. That is not first which is doctrinal but that which is practical. So it is that from our initial point of view we perceive the fact that doctrine is not the first word of the religious life.

Turn we now toward the second point of view from which we may discern yet other facts of great significance. As we have found that doctrine is not the first word of the religious life, so we shall also see that it is not the last word of that life. Just as doctrine involves

experience as its required antecedent, so it also demands experience as its necessary consequent. Is the doctrine true, we ask, or how can we furnish proof of its truth? "Would you be satisfied of the truth of my doctrine," says Jesus, "then put it to the test of practical experience. If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself." Thus is the experience of life declared to be the proof and test of religious doctrine. As doctrine requires life to account for its existence, so it also looks to life to confirm and establish its truth. Newton had his vision of the inverse squares and Kepler his of elliptical orbits. Both principles were discerned by men who had lived on intimate terms with the natural world; and yet, even after the principles themselves were seen, it was necessary to enlarge experience, and, by means of accurate measurements and calculations, give proof that they were true. So it is that experience is seen to be not only the mother of doctrine, but also the test and proof of it.

But now an important difference between the experience required for the proof of the principles of the objective order and the experience demanded for the proof of inward spiritual principles attracts our attention. It is true, as we have already pointed out, that there is analogy between the method by which we obtain an insight into the laws of nature and the method by which we obtain an insight into the laws of spirit. In each case experience antedates the discovery of principles and laws. But the experience required for the proof of religious principles differs in at least one important particular from the experience demanded to confirm men's insights into natural law. The confirmatory experience of nature is obtained by accurate study of bodies foreign to ourselves. It is by observation and

comparison of the facts of an external order that the principles of that order are established. We watch the dance of the molecules and study their steps. We do not actually join in the dance nor know from personal experience what such a dance is like. We observe the majestic sweep of the planets through our telescopes. We do not feel the pulse and rhythm of their movements in our own blood. In cases such as these the experience we obtain is that of an order external to ourselves.

The experience on the other hand which is needed to establish religious principles or doctrines is only to be acquired by living in obedience to the spiritual laws which we already know. In a word it is character or personal embodiment of ethical and religious doctrine which attests the truth of spiritual principles. "If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself," says Jesus. Take but a single example. The Christian doctrine teaches that Jesus is the Son of God and that we too are sons of God and made in his image and likeness. Now, how shall we be convinced of the truth of this doctrine? By simply assuring ourselves of the authenticity of the documents which proclaim the doctrine and the reliability of the tradition by which it has been handed down? Is the authority of the apostles and prophets the only proof we can obtain of the divine paternity of Jesus and of man? No, indeed! At any rate Jesus himself tells us of another kind of proof. It is the proof obtained from experience; the experience which comes to a man as the result of a life in harmony with the moral and spiritual commands of his own nature. Would you know then that Jesus is the Son of God and that you too are God's children? Would you have assurance of the truth of the doctrine? Then there is but one method to be pursued and that is by

living in accordance with the commands of conscience and the laws of spiritual being. A man knows himself to be a sinner by yielding to the temptations of the flesh. He knows himself to be allied to the brutes by possessing and obeying brutish instincts. In like manner he knows himself to be an artist by cultivating the artistic faculty and producing works of art. He also knows himself to be an engineer by building bridges and boring tunnels and solving problems of construction. By the same process of obedience to the dictates of right and justice he discovers within himself a relationship to another order of being than that of fleshly appetite and material ambition. Let a man therefore but follow the behests of his conscience, let him refuse to hurt anyone by word or deed, let him decline to make money by dishonest means, let him be willing to sacrifice wealth or fame that he may retain his purity of heart, let him subordinate his material being to his intellectual and moral welfare, let him return good for evil and be loyal to the best he knows, let him do all these things and not simply distantly admire them, and he will recognize that he is indeed born of the spirit. Just as by the development of certain physical characteristics and hereditary traits he knows himself to be his earthly father's son, so by the evolution of spiritual quality and character he learns his sonship to God. Just as by strict conformity to the laws of research and the faithful pursuit of the scientific method he gathers an experience which assures him that he is a veritable son of science, so by loyalty to the laws of justice and charity he comes into possession of his spiritual inheritance and knows himself to be the child of a spiritual father. By doing justly he learns the reality of justice, by loving service of his fellow-men he learns that there is a beneficent power in the universe which is also at

work in his own heart. He learns his affiliation to it. He forgives his enemies, helps the erring, blesses those who have done wrong, and in so doing recognizes the divine qualities that are contained in human nature and also knows himself to be the child of Him who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. So does the experience which comes from obedience to spiritual laws confirm the doctrine. By living the life of a son of God man knows himself to be a son of God. Through loyalty to love and truth and righteousness he knows himself to be born of their spirit and an inheritor of their heavenly life.

Yes, he knows it not only of himself but of all men. Through the experience of what it is to have a spiritual father he discovers the spiritual parentage of all mankind. He also knows as never before, the truth of the doctrine that Jesus is the Son of God. This doctrine that he once accepted upon the authority of others he now by personal experience knows to be true. By doing the will of God himself he has perceived what sonship to God means and so has proof that Jesus is God's son. Jesus once said, "Whosoever shall do the will of my father which is in heaven, the same is my brother." In like manner they who do the will of God recognize in Jesus a brother who is the true and loyal son of God. It is a recognition or a knowledge that comes by personal experience and is not to be obtained by any mere assent to ecclesiastical authority. We learn, for example, from competent persons that Professor X was a great mathematician and that Professor Y was a great Greek scholar, but if we happen to have no intimate and advanced understanding of these branches of study we cannot have any real knowledge of the scholarship and learning of these famous men. It is in fact only by

becoming Greek scholars and mathematicians ourselves that we can obtain any vital appreciation of their worth. It is experience alone which can furnish us with the proofs of the declarations of authority. And so it is only by doing the will of God ourselves and becoming conscious through personal experience of what it is to be a child of God that we can know that Jesus is indeed God's loyal Son. The humble artist looks up in reverent admiration at the work of a great master and remembers with joy that he too is a painter. He remembers it with joy, for it is only because of his own life as a painter that he can appreciate the genius of the master painter and know its exaltedness and wonder. So it is that we learn who Jesus is as well as the true character of his nature and work. By obedience to God's will, by living the life of the son of God ourselves, we know the truth of the doctrine that Jesus is the Son of God. Personal experience of the spiritual life gives proof of the doctrines and principles of that life. And so we perceive not only that doctrine is not the first word of the religious life, but also that it is not the last word of that life. Life is both the experience out of which it is born and the experience by which it is proved true. "If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself."

One other point of view deserves a visit before we bring our spiritual journey to an end; and from it we shall see afresh that doctrine is by no means the last word of the religious life. The point of view I refer to is the well-known experience that life is not merely the proof and test of doctrine but also the unceasing reinterpretation and development of doctrine. Life not only assures us of the truth of the doctrine but expands its meaning and enriches its content. One little

window in our house is all that is needed to show us the glory of the sunset; and yet the countless sunsets that follow, sunsets seen in many different places and of every variety of sky and cloud and coloring, provide us with new and marvellous exhibitions of that glory and added insight into its significance and depth. So, likewise, does experience unfold the meaning and broaden the application of spiritual truth or doctrine. We have apprehended the truth or doctrine in a memorable moment of vital experience and in but one of its many forms of application. Then, with this truth in its possession, life moves on and by multiplying the application of the truth and varying its forms discloses to us the wealth of its significance and the latitude of its reach. Here, again, take but a single illustration or example — the doctrine of the humanity of Jesus. Jesus is the Son of Man, the doctrine says, as well as the Son of God. Indeed, it was as the Son of Man that he loved most to speak of himself. How shall we enter into the truth of the doctrine and obtain its meaning? What is it to know that Jesus was indeed very man and to believe in his humanity? Can we get this knowledge from the scriptures alone or from the testimony of the fathers? No! such knowledge is only to be derived from the development of manhood or humanity in ourselves. It is only he who does its will and by so doing becomes more truly human and more perfectly a man who can enter into the truth of that glorious doctrine, the humanity of Jesus Christ. To the man of a low order of humanity the humanity of Jesus may mean little more than that he was born of a woman. To the theologian or man of theory it may signify but little else than that he was the possessor of a true human soul. But to the man who follows the behests of the noblest dictates of his nature and actually does their

will, to him it is given to know the doctrine of the humanity of Jesus. Humanity, as it develops in our own lives, reveals and interprets the humanity of Christ. And this knowledge of humanity can only be acquired by the exercise of the will. No theory of humanity can give it to us. It is only he who does the will of this humanity who can properly know its doctrine. It is experience that interprets and unfolds the meaning of the law. Hence it is that by doing deeds of mercy and beneficence we find access to the beneficence of him who went about doing good. It is by refusing to be tempted by the bauble of earthly power or position and by remaining true to our ethical ideal that we learn the dignity and courage of his spiritual manhood. It is by the exercise of charity and the service of the weak and fallen that we know the humanity of him who came to seek and save the lost. Thus it is that humanity as it develops the wealth of its resources in our own lives, interprets the humanity of Jesus. This humanity of his becomes more wonderful and glorious as our own humanity matures, until at last we see that the Son of Man by bringing humanity to perfection reveals the God who dwells within our flesh. "If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself." Thus is it once again evident that doctrine is no more the last word of the religious life than it is the first word; for it is religious experience or life which provides not only the proof and test of doctrine but its unceasing re-interpretation and development.

And now that we have seen some of the vital relations which doctrine and experience sustain toward each other, two important consequences of willing to do the will of God inevitably follow. One of them is the feeling of certainty, trust and peace, and the other is the evolution of a real Christian life. And first there comes

as a result of willing to do the will of God the feeling of certainty, trust and peace. Why is it that we smile at the philosophers who tell us that the world of sense is not a real world? Why is it that their arguments and lucubrations can never make us doubt the reality of nature? Simply for the reason that we live in a natural world; feel it, hear it, touch it, see it. Live, then, in the spiritual world and you will be equally sure of its reality. The certainty of this world cannot be obtained from external authority and the traditions of the elders. To rest your faith upon the inerrancy of Scripture, the judgments of the critics or the priests is to build your spiritual house upon the shifting sands of human opinion and research. Will to do the will of him, however, who is the spiritual law and light of our humanity: do justly, love mercy, walk humbly with thy God, and you will build your house on that sure rock of spiritual experience which neither rain nor wind nor flood can move or sweep away.

And the second result of willing to do the will of God proclaimed by conscience is the fruitage of a real Christian life. Now, as of old, theologians and ecclesiastics are apt to speak of Christianity as if it were primarily subscription to a creed. Many are the ministers of religion who loudly proclaim, "Thus saith Christ and the Apostles," very much as the ministers of Jesus' day announced, "Thus saith Moses and the Prophets." Unquestioning acceptance of these sayings is spoken of as faith, and those who yield such acceptance are called Christians. Very ready too are the people to adopt this view of Christianity and Christian faith; for it seems to leave them free to plunder foreign nations and violate the civil law in the interests of their pockets. In fact, so little has the willing of the will of God to do with much of our political and business life that

prominent Christians have unblushingly announced them incompatible. To actually live the life that Jesus commanded and at the same time conduct a modern business or manage modern political affairs is declared to be impossible. Such men or many of them receive the Bible as the word of God, assent to the creeds and accept the miracles, but when it comes to willing the will of God that is written in their hearts they balk or turn aside. The result is that while the area of nominal Christianity is wide, real Christianity does not play a prominent part in the world at large. To change this state of affairs and to extend the boundaries of genuine Christianity it is necessary to positively will the will of God; for it is only by obedience to the known laws of right that we can grasp the Christian doctrine for ourselves and acquire that experience of spiritual life which is both certainty of God and the expression of his character.

Two summers ago I visited the little French town of Chailly where the painter Millet lies buried. One windy afternoon I made a pilgrimage to his tomb; and perched above it on one of the trees that he himself had planted was a little bird. The bird was singing lustily. The wind blew fierce and strong and swayed the little fellow from side to side, but it could not dislodge him from his branch, neither could it silence his song. The song that God had put in his heart he was determined to sing, and he sang it to the end. It was a beautiful symbol — this persistent little songster — of the heroic struggle that Millet himself had made to sing the song of beauty that God had written in his soul. It was also the symbol of what is required of every man in order that he may fulfil the promise of divinity contained in human nature. The divine laws are in your hearts. Will therefore to do their holy will. Sing your song of beauty, truth

and righteousness; sing it in the market-places of the world's trade, sing it in the halls of Congress, sing it on the streets and in the universities and colleges of the land, for it is only by singing the Lord's song that we can know his doctrine and manifest his life.

XVII

THE INCLUSIVENESS OF THE KINGDOM OF GOD

"If ye know that he is righteous ye know that every one that doeth righteousness is born of him." 1 JOHN II : 29.

WE are gathered in this place today that we may do honor to a man whom we all reverenced and loved. There is indeed no more fitting place to remember him than in this Chapel of Saint Mark's. He was its chief ornament and he was its strongest pillar. In fact no one who knew him and who was also associated with the life of this Parish can help remembering him here. Mr. Parker is with us all now. His face and figure, his gentleness and quiet force, his wise and sober judgment, his sterling character, his moral influence and his religious faith are present at this service. They are parts of the structure of this Parish and of the atmosphere of this house. He loved Saint Mark's as few men love the churches they attend, and he loved it because of the principles for which it stood and because of the good work it essayed to do. The Church was to him a centre of inspiration, a centre of human fellowship and a centre of brotherly helpfulness in all well-doing. Hence it was that to become a member of Saint Mark's was to become a member of Mr. Parker's family. He was a veritable Father to us all. To the young he gave his counsel, to the distressed his sympathy, to the needy and the poor his worldly

goods, and to all alike his willing services. I have known him make a circuit of the pawnshops of this city to redeem the wearing apparel of a poor woman whose husband had left her almost destitute, and I have also known him night after night, when his office hours were over, carry with his own hands the articles he had redeemed to the home of the widow. There are other deeds I could relate, and those of you who are before me now could, out of your own experience, enrich and enlarge my record. But why attempt an exhaustive enumeration of his deeds when all alike tell the same story, the story of one who as a citizen, a churchman and a man made it his chief object in life to do good? And it is because he made it his chief object in life to do good that I have chosen the text and subject of to-day's discourse. The text is taken from the twenty-ninth verse of the second chapter of the First Epistle of Saint John and is as follows:

"If ye know that he is righteous ye know that every one that doeth righteousness is born of him."

To clear away a slight ambiguity in the words just read as our text it is necessary to ask and answer a single question. To whom do the pronouns "he" and "him" refer? The best authorities seem to be in agreement that "he" relates to Jesus of Nazareth and "him" to God, so that the passage before us may be properly amplified to read as follows: — "If ye know that Jesus Christ is righteous and born of God ye know that every one who doeth righteousness is also born of God."

Such words are remarkable for their ethical sweep and for the splendid inclusiveness both of their spirit and their logic. They are remarkable too for the contrast they present to the common run of theological judgments and to the equally common run of ecclesias-

tical practice. These judgments and practices have ever exhibited a marked exclusiveness of character. Inspired by Hellenic intellectualism, the tendency of the Church has been to deny that every one who doeth righteousness is born of God and to affirm that only those who accept certain theological formulae are of true divine parentage. Influenced on the other hand by Roman legalism, the trend of ecclesiastical custom has been to repudiate all righteousness except such as is found within the limits of the dogmatic organization, even going so far as to call good evil and virtue vice unless it happened to have the imprimatur of the organization stamped upon it. The results of such theologic and ecclesiastical sectarianism have been lamentable beyond all measure. Instead of the universal fellowship of goodness such as our text proclaims, we have had year in and year out and through successive centuries goodness arrayed against itself, and righteousness declining to acknowledge righteousness because it dwelt in other creeds and camps than its own. Jesus tried to point out to the Jews that the true children of God belonged to no one race or faith or form of human organization. He grouped together as within the true family of God the good Samaritan, the widow of Sarepta and Naaman the Syrian, but the only recorded effect of his words was the murderous rancors they aroused in theologic breasts. Even those who have accounted themselves his followers and have called themselves after his name have studiously ignored his teaching in this regard. Pagan virtues have been to them but "glittering vices," and not pagan virtues only but even the Christian virtues of other ecclesiastical communions. Catholics as opposed to Protestants and Protestants as opposed to Catholics and other Protestants as well have refused to acknowledge righteousness as the deep and

all-embracing bond which unites them to each other and their common God. They have sectarianized each other, unchurched each other, anathematized each other, and it is only at this late day, and after nineteen centuries of almost unabated separatism and warfare, that many men in the many households of a divided Christendom are beginning to recognize that if they know that Jesus Christ is righteous and born of God then every one who doeth righteousness is also born of God. Grieve as we may over the tardiness which the perception of this great truth has shown in making its appearance, let us rather be thankful that it has come at last and avail ourselves of the opportunity of its coming to unfold some of its meanings and to learn some of its lessons.

There are just four of these meanings that I wish to touch upon today and each of them involves one or more important principles. In the first of these meanings it is the principles of ethical perception and rational inference which command attention. "If ye know that Jesus Christ is righteous," says the Apostle, i.e., if you have a personal vision and conviction of his goodness, then certain inferences of a rational nature will follow. The characteristic note of such vision and conviction is that it is one's own and comes from within. The knowledge, of which John speaks, is not a conventional adhesion to a commonly accepted fact but a living perception of that fact by the moral eye and sensibility. It issues from what Emerson calls "the habit of fronting the fact, and not dealing with it at second-hand, through the perceptions of somebody else." To one then who fronts the deeds and carriage of Jesus of Nazareth — to one who follows the brief course of that marvellous life and sees with his own eyes how this great man devoted his gifts to the righting of human

wrong and the curing of human ill, how he gave and spent himself to achieve man's everlasting welfare, how he bore rebuke and suffered scorn and endured the agony of crucifixion that he might bring his brethren to themselves and to a consciousness of their spiritual worth — to one who does this there comes the deep, unshaken assurance that here indeed is righteousness. He is sure of it. He sees it. Such an one needs no authorized body of ecclesiastics to proclaim that Jesus was good, pure, just, merciful, morally courageous, magnanimous, loyal to God. Such an one needs no consensus of human opinion to confirm or procure the acknowledgment of these facts, for he has made proof of them for himself; and to assume that he does need such a consensus is as superfluous and impertinent as the assumption that one requires on a cloudless day to be informed that the sun is shining.

If therefore one has once faced the manifold forms in which the righteousness of Jesus showed itself and knows them to be lofty, pure and true, then one immediately concludes that here is a messenger of God, a man of heavenly as well as of earthly parentage. An inference such as this seems moreover to be instinctive in the human heart and natural to it. It has been made in countless instances, in every age of the world and in every quarter of the globe; as the divine honors, which have been paid everywhere and through all time to the moral heroes of the race, amply attest. One family or geographical district of mankind may not make this inference concerning the gods or moral heroes of another family or district, but this is not the point at the present moment. The obtrusive fact remains and is of profound significance that when a man of exceptional righteousness appears, he is sooner or later and within a given area admitted to be of more than ordi-

nary clay. The exaltedness of his character as compared with that of average folk compels the conclusion that he is not only human but divine and that he is born not merely of the flesh alone but of the spirit and of God. And this has happened everywhere. In Greece and Rome, in Persia, India and China as well as in Judea and the more modern Europe.

Such seems to be the first, inevitable inference that the sight of a superior moral nature forces on the mind; and it is evidenced not merely by the deification of heroes and the canonization of saints but also by impressions that are felt and by conclusions that are formed in the presence of far humbler yet genuinely noble lives. There is that in their unselfish devotion to moral principle, their unworldliness, their cheerful fortitude in all well-doing that lifts the eye aloft and raises, if but for an instant, a corner of the veil that hides supernal visions. A good man brings us into the presence of God. We may not admit it or recognize it in his lifetime. We may simply be conscious of the fact that it is a relief to get into the pure atmosphere of his home or into contact with his daily speech and conduct; but when he actually dies and the detached details of a lifetime of moral effort are suddenly merged into the memory of one high, moral character — when this happens, we seem to be led or lured to the threshold of a higher world. It is thither that the character of our friend has brought us; and there too he leaves us standing, but with the assurance, more or less strong and explicit, that he has vanished into that higher world of which his moral life was hint and adumbration and that this moral life of his was born not merely on the earth but from above and of God.

As time goes on another inference follows. It is not an instinctive and immediate inference like the first,

for it waits on experience and is of the nature of a far-reaching generalization. Even when it is once made it is not infrequently withdrawn or obscured or practically nullified by tradition, prejudice or hostile argument. But it is logical and true and brings with it the light of a new and glorious day for the moral world. It is the inference of Saint John and of an ever-increasing number of mankind. It is an inference that is more widely entertained today than ever before. It is the inference contained in the words, "If ye know that Jesus Christ is righteous and born of God ye know that every one that doeth righteousness is also born of him."

As I said in effect a moment ago this inference may be caught sight of for an instant and then abandoned because it is too big and bright. It cannot find room for itself in little minds and by its brilliancy it seems to blind those eyes which are accustomed to the dim, religious light of local tabernacles. It outshines the partial truths and tentative tenets on which these tabernacles rest, threatens their permanence and discloses foundations of a vaster building "not made with hands, eternal in the heavens." It is the transcendency of the truth contained in our text's great inference and the promise it gives of dwarfing if not of superseding smaller and less luminous truths which determine men to reject it. These smaller and less luminous truths are in possession of their minds. If left to themselves indeed they would often apprehend and accept the truth that "every one who doeth righteousness is born of God." As a matter of fact they frequently apprehend it, and assent to it too, until they learn that the narrower dogmas of their own specific creeds are hostile to it. There are for example plenty of Christians today who if they were told of the more important virtues and achievements of some good

man would instantly perceive the spiritual worth of these same virtues and achievements and find in them the necessity for a divine source and the evidence of a divine presence, so long as the name or sect or nationality of the man were witheld. They are not devoid of ethical perceptions but they are wholly incapable of drawing the inferences which these perceptions involve, when theological or racial prepossessions bar the way. There are some of these Christians to whom I might tell the following story: In times gone by there lived a great magistrate who dwelt in an important city and ruled his province righteously. Being made minister of crime by his Prince he banished crime from the borders of his territory and, as a result of his labors, loyalty and good faith became the characteristics of the men and chastity and docility those of the women. The people loved and honored him. At the end of two years, however, the evil men whom he had banished regained the ear of the Prince and by means of a base device drove the good magistrate from power. Unable to reëstablish his influence at his own court he set forth on a journey through the entire Empire, to see if by chance he could not find some Prince of another province who would accept him as a counsellor and form a government which should become the moral centre of a universal reformation. But, though he was received by many of these Princes kindly, no one of them would undertake the task of civic righteousness. And so the good magistrate continued his wanderings, and as he went he met ascetics who had retired from the world in disgust at its wickedness and who on meeting him and listening to his talk esteemed him a fool for his pains. Not even then did the good magistrate give up hope. He returned to his own city and committed his thoughts and principles to writing. Sorrow

and travail overtook him with advancing years but he did not lose his faith. In the struggle for the establishment of righteousness he had lived and in the conviction of a final triumph of righteousness he died. He was buried with great pomp and ceremony and he has been the guide and inspiration of his countrymen ever since. Here then is the story: and, after hearing it, the Christian men to whom I have just related it would see at once the moral grandeur of the life and be prepared to affirm that it was born of God. But if, after a pause, I were to add, "And this man was Confucius," they would at once exclaim, "But Confucius was a heathen" and straightway the inference that he was born of God would be arrested.

Again I might detail to these same Christians or others like them a few marked incidents from the life of another righteous man. I might tell them of his probity, unselfishness and public service, tell them that for the education of the people he founded a great library and an even greater university, tell them that he made public confession of a youthful folly and nobly atoned for it in after years, tell them that he was the author of many inventions and yet refused to profit by them because in his own words, "As we enjoy great advantages from the inventions of others, we should be glad of an opportunity to serve others by an invention of ours," tell them that he systematically struggled to possess himself of thirteen virtues and to imitate the humility of Socrates and Jesus, tell them that he served his country as diplomatist and statesman and neither sought nor derived therefrom pecuniary advantage, tell them that he died respected and beloved by an admiring country — I might tell these Christian gentlemen all this and more and they would recognize the moral elevation of the character described and be upon

the point of admitting that it was born of God. But if I then took up my tale afresh and said, "This man was Benjamin Franklin," they would recoil forthwith from the inference they were about to make and would exclaim in confusion and dismay, "But Franklin was a freethinker and a heretic and never joined the church."

Once more, and speaking this time both of a contemporary and of a man of far inferior note to those just mentioned, I might relate the story of an American attorney who lately served certain great shippers without pay: an attorney who furthermore declared himself ready to show the railway companies how to save three hundred million dollars a year by scientific management of their concerns and who, on having his offer accepted, with the privilege of naming his own remuneration, welcomed the task but declined the salary. I might say besides and from personal knowledge and experience that the last-named act of this man is of a piece with his whole life and that with distinguished talents at his disposal and wealth within his grasp, he prefers to live modestly and frugally and serve the cause of public good and national righteousness. Concluding thus my brief narration of the attorney's moral aims and social services, my Christian hearers would on the spot be filled with glad approval and would be quick moreover to conclude that both the spirit and the work of this man were of God, until I said to them, "And his name is Louis Brandeis." Then in the twinkling of an eye all would be changed. The partnership of God in the good and noble deeds just recorded would be not only denied as impossible but rejected as blasphemous, for with ill-concealed horror on their faces my Christian hearers would cry out, "But Louis Brandeis is a Jew."

So it is that even first-hand ethical perceptions lack

the courage of their own logic when ingrained modes of thinking or long-established feelings stand in the way. They fail to run out to their legitimate conclusions and grasp the scope and fundamentals of God's Kingdom because inherited habitudes of thought catch hold of them and grip them fast. They cannot even recognize their own flesh and blood, neither are they permitted to acknowledge them when they appear in foreign dress or from an alien clime. Like Nicodemus of old they have been brought up to believe that no good thing can come out of Nazareth, and unlike Nicodemus they are unprepared to confess that the good things of Nazereth are good, even when they see them. Nevertheless it remains forever true that "if Jesus Christ is righteous and born of God then every one that doeth righteousness is also born of him." A rose is a rose whether it be wild or cultivated, white or yellow. A sun also is a sun whether it be of the first or tenth magnitude or whether it be shining in the southern or the northern skies. Righteousness also remains righteousness though the heavens fall. God cannot be at enmity with himself, and "every one who doeth righteousness is born of him."

The first and fundamental meaning of our text we have now discussed. Upon this initial meaning other meanings of vast practical consequence immediately follow: and the first of these is the meaning which our text possesses because of the comprehensive principle of religious fellowship which it embodies. As we are all well aware, there are many useful and legitimate principles of human fellowship: fellowship of opinion, fellowship of taste and culture, fellowship of occupation or pursuit, fellowship in party, state or church. But there are also gradations of value and significance in this array of fellowships. Although no one of them is

to be lightly esteemed, some are of wider scope and deeper import than others: and since every man who does his duty by himself and by society must enter into many of these fellowships, it becomes one of the most solemn problems of life so to relate and coördinate these several fellowships that they may assist and supplement each other in the development of the individual and for the common good. Indeed it may be briefly said that the right use of any form of human fellowship or association may be tested by the way in which it is utilized: whether to effect separation from the common weal or woe, or closer touch with it. The true spirit which any form of fellowship, just because it is fellowship, should encourage is that of outgoing itself and of opening up into those broader fellowships which can more perfectly effect the good it has at heart.

Sad to relate, however, fellowship in almost every form, and simply because of the form, has always tended, when left to itself and to the flight of time, to be content within its own borders and to despise foreigners. To the fellowship of the Jews the Gentile or Samaritan was not ὁ πλησίον or a neighbor, but only a Gentile. To the fellowship of the Greeks surrounding peoples were οἱ βάρβαροι, barbarians, and to the fellowship of the Chinese the fellowships of other nations are still for the most part bands of foreign devils. In like manner the fellowships of labor and capital and the fellowships of culture and science are naturally disposed, and unless compelled by the insistent pressure of larger fellowships, to withdraw within themselves and to have no proper understanding but for those of their own kind. The language of the one is not intelligible to the ear of the other; each is to the other a barbarian. So too the fellowships of the different Christian churches have but repeated and emphasized this native human ten-

dency to parochialism and insularity. Each one of them has grouped itself about some phase of truth, some more or less important principle, and in so doing has lost or never got the vision of God's deeper verities and wider Kingdom. Thus it is that all local or particular fellowships, and in proportion to their localism and particularity, show tendency to emphasize specific differences rather than generic likenesses.

This emphasis of the specific difference is moreover a needful step in human evolution. It is necessary that thoughts should be clearly defined and issues squarely joined, and the many individual needs and interests of mankind developed and established. If man is to become man he cannot be kept forever in that comparatively homogeneous state of the protoplasmic mass. In the interest of his education in faculty and character and to the end of obtaining opportunity for this education he must needs particularize, organize, specialize, lay stress on this interest or on that as he has chance or power. The several races of mankind, the different nations, the various religions, the many branches of the Christian church, parties political and social, Trade Unions and labor unions, the oriental and geographical societies, the Socialists and Christian Scientists — all these human fellowships — have not arisen by chance or because of man's perversity, but in response to some great need. But since the tendency of each of these and of every other similar fellowship, when once established, is to go on reiterating its specific difference as if it were the one thing of importance in the world or the whole truth or the only Catholic and Apostolic Church — because of this purblind and perverted tendency of every particular form of fellowship, it is needful for the good of society and for its own welfare as well that it should be shaken out of its particular-

ism and brought to see that there are things in heaven and earth undreamt of in its philosophy, compelled to recognize that it is not in possession of all the truth or virtue of the world but that "God is no respector of persons": and "that in every nation he that feareth him and worketh righteousness is accepted with him."

But even as it took the shock of a new experience and of forces from without to bring Saint Peter to the larger vision of religion just referred to, so today it requires the emergence of broader organizations and more catholic needs to rescue men from the parochialism of their more restricted fellowships. The great University by bringing many varied fellowships of learning and investigation into closer and more vital touch with each other, evokes in all of them a bigger view of truth and a better view of education. Chambers of Commerce and Boards of Trade by organizing into nearer relations the several industrial fellowships of which they are composed produce in every one of them a juster and more comprehensive outlook on produce, labor and exchange. So too the problems of social justice and moral health and international relationship which press for solution in our bigger cities and the world at large have invaded the sectarian fellowships of the different churches and by giving them a new vision have endowed them with a new life. Organizations which have these problems at heart — peace societies, associated charities, civic leagues — have given room and opportunity for men of every variety of creed to work together side by side. And working side by side they have abated somewhat the emphasis upon specific differences and have seen the truth and beauty of generic likeness. Working side by side and for noble ends they have learned to respect and love each other. Striving against evil

and seeking to promote the good, they have entered into a deeper and more comprehensive religious fellowship than that with which their churches provide them and have even seen that "if Jesus Christ is righteous and born of God then every one that doeth righteousness is also born of him."

As a corollary to this principle of the fellowship of righteousness there opens up another meaning of our text derived from the principle of conduct it enjoins. If every one that doeth righteousness is born of God then are all who strive for righteousness brethren, and each should accord the other members of the family the treatment of brethren. But this as we know is far from being the case even among those who acknowledge the bond of fellowship which righteousness creates, and for the reason that ties of other fellowships are in many instances practically stronger than the tie of righteousness. We may acknowledge Confucius and Marcus Aurelius and Gautama Buddha to be born of God and to be our brethren within the fellowship of righteousness or, in other words, we may accept the ethical principle of our text and draw unerringly its logical conclusions without as a matter of fact putting this principle into practice at home and in our daily walks of life. We may admit the bond of fellowship which righteousness establishes, but when it comes to action we discover that the bond of taste or social caste or intellectual affinity is stronger and a more effective influence in the production of results. Notwithstanding all our ethical and religious principles we learn by sad experience that we do not always like the best people best. Aristides was everywhere known in Athens as a just and honorable citizen, while Socrates has been admitted to be the most perfect example of a wise and virtuous man that so-called pagan antiquity produced,

and yet the good people of Athens banished the one and killed the other.

It is so in principle even yet, although the applications of the principle have abated somewhat in severity. The goodness of a good man does not invariably charm us and make us his friend. He lacks some grace of speech or manner or he entertains some intellectual conviction we do not share or he is the member of a proscribed race, and we forthwith shrink or draw away from him and look elsewhere for our associates. I remember a recent instance of just such shrinking in my own experience. I was heartily ashamed of it at the time and still am, but it was a fact of my inner life all the same and, as it illustrates better than anything else I can think of the principle I am trying to enforce, I am going to tell you about it. It was on the Nile boat last winter that I met two of the proscribed race just mentioned, a man and his wife. They were the kindest and most considerate people on board and the most self-effacing as well. They thrust themselves into no one's company. The man, who was far from well, spent hours in the smoking-room addressing literally thousands of postal cards to the workmen of his mills in California. One day at a hotel in Cairo, where we happened to be lunching, these two good people noticed that my wife was greatly exhausted: and so after luncheon was over the woman came forward and insisted, as she and her husband were going out at once, that my wife should use her room for a much-needed rest. Deeds like these were moreover only samples of what these two people were continually doing; and yet I had to force myself to be seen in their company and to occasionally seek them out. Just what it was that prevented me from being equal to that high fellowship of righteousness in which I believed I cannot say, except that it was no

shade of racial prejudice; for I am proud to number several members of their race as among my dearest and most honored friends. It may only have been the way they looked or the way they dressed: but, whatever it was, it was certainly the pull of some lower and less worthy principle of fellowship than that of righteousness.

And it is these lower fellowships that are continually thwarting the realization of the higher. We weary of the task of righteousness, good people bore us even as Aristides bored the Athenians of long ago, good causes lose their zest and we are eager for a moral holiday. But why should Christian people who profess to follow the example of Jesus Christ be induced to abate or suspend their life-quest because some good man's manner irks them or some distinguished worldling is found to be attractive and agreeable? For after all it is only by making righteousness supreme in practice and in fact and by bringing other fellowships into due subordination to it that Christian purposes can be made good. If we know that Jesus Christ is righteous and born of God, and if we know that every one who doeth righteousness is also born of him, then is the conduct required at our hands of such a sort as treats "each one of the least of these his brethren," even as, supposably, we would treat Jesus Christ himself.

At any rate such is a well-known declaration of Jesus in his famous description of the "Last Judgment": and it serves most fittingly to introduce a final meaning of our text, the meaning which it has as a principle of judgment. If righteousness is indeed an evidence that man is born of God, then must the attainment of righteousness be the great desideratum of human life and by the degree and compass of its attainment must each and every life be judged. It is true that life is full of judg-

ment days, but it is also true that a peculiar solemnity attaches itself to the last judgment of all — the judgment that is passed when the long day's work is done. One feels this with exceptional force as one grows old. To make a good exit, to leave one's house in order, one's desk cleared, one's accounts squared: no debts, no enmities, no injuries, but only an influence for good and a character of which one need not be too heartily ashamed — these are the visions of one's later years. It is then too that many opinions one has set much store by in former days look far less exigent than they did once. All trivial things fade out of sight. Only the big things remain. Not what men have taken us to be now matters much, but only what we actually are. The meretricious fripperies of social status and success, the well-groomed figures of learning, wealth and man's repute can find not even standing-room in the court of final judgment. They have no evidence worth giving or of point. Only character abides: the good things we have stood for and the faith in good things we have held and kept.

The judgments of this ephemeral world: the judgments that overtake us day by day: the praise and blame we have not merited: the failure or success we have not earned — all these we know to be but fleeting judgments, made up of thin appearances, doomed to disappear. But the final judgment, it is believed, will be a judgment in accordance with reality: a just and righteous judgment. To such a judgment we look forward in the end, and "if we know that every one that doeth righteousness is born of God," then do we confidently trust that, because of the righteousness we have done as the offspring of our God, we shall at the last be acknowledged as his children and welcomed to his heaven and his home.

In memory of one of these his children we are assembled here today. We knew him to be wise and just, staunch and true and with a love for all good things: for the flowers in his garden, for the books upon his shelves and for human nature everywhere. Fondly attached to his own branch of the Christian Church, this attachment of his never unfitted but rather prepared him for the larger fellowships of citizenship and manhood. He served not only this Parish of Saint Mark's but the municipality and the State. I can recall no word of his that ever rankled or begot bad blood. He was no mincing, conciliatory man of tact. He said what he believed and thought without apology or weak palaver, and yet he always said it courteously and after due and full deliberation. He was above all else most singularly free from small, worldly ambitions. He had no guile, never was guilty of the dishonesty of putting up a bluff, sought not his own but always another's good, loved great principles and served them with wholeness and devotedness of heart. We honored him and loved him, and because of that love and honor we hold his memory dear. And so

"IN LOVING REMEMBRANCE OF
HENRY LANGDON PARKER"

this tablet has been erected and this address has been both written and delivered.

"*Blessed are the pure in heart for they shall see God.*"

XVIII

THE SUPREME EXCELLENCE OF LOVE

"But the greatest of these is charity." 1 COR. XIII : 13.

IT is my purpose in what I have to say this morning to indicate the need in which faith stands of love, and to show, as best I can, that without love even the faith that could remove mountains and is willing to give its body to be burned is as nothing when compared with the faith which worketh by love. It is, therefore, the "supreme excellence of love" that claims our thought today; and this I believe can be most clearly seen when we compare the nature of love with that of faith, as well as the actual results of each when subjected to the final test of application to the strifes and bewilderments of life.

First of all the superiority of love to faith is evidenced in the fact that while the inevitable tendency of faith is to particularize the universal, the natural disposition of love is to idealize the particular. That the effort to particularize and clearly define its object is an inherent and characteristic quality of faith no one who has scrutinized the historic records of man's faith can deny. Even before the dawn of the technically historic era of our race the rude inhabitants of the earth who looked aloft to some supernal spiritual force began at once to find particular expressions for it in mountains, trees and rivers and in the suns and planets of the sky. The sense of some universal power which faith but vaguely

felt and darkly groped for, it also sought to particularize in special objects. The mysterious spirit of the universe spoke to the believing soul out of the mouths of strong and cunning beasts and in the sighs and murmurs of the leaves and branches of the forest. The thunder was the loud and terrible voice of the spirit's anger and the gentle rays of the sun the messengers of his mercy and good-will. So it was that the faith of these early ages in an invisible and potent spirit-world embodied itself in fixed and bounded forms which became in turn its Gods.

Although with the flight of centuries and the development of mind the special forms in which man's faith has incorporated its thought of the divine have altered, its effort to individualize the spiritual object of its trust is still unwearied and the same. Its past failure to obtain adequate forms has caused no lasting diminution of its strength; the shattered idols which bestrew its upward path no alteration in its course. However unlike the faiths of ancient savages and modern Christians seem to be, they are at least alike in their endeavor to particularize the universal.

The spiritual God of Jesus and Saint John displaced in human hearts the crude and anthropomorphic forms of Oden, Zeus and Thor: and yet no sooner had the faith in the Holy Spirit of the Gospels established itself than it began to find embodiment not merely in the fashion of a dove but in the hard and definite propositions of the creeds. Thus the characteristic effort of faith to define its object begins afresh. Its natural desire is to express this object within the outlines of a physical body or the clear and exact terms of technical language. In other words the development of faith, as faith, carries with it, as of natural necessity, a growing preponderance of its intellectual element. Jacob wrestles,

through the long hours of the night, with a divine, mysterious presence in order that at dawn he may discern its features and learn its name. Socrates is conscious of such heavenly visitants as truth and justice and forthwith bends his intellectual energies to obtain for them exact and satisfying statement. In like manner the faith in God which we behold in such idyllic beauty in the life of Jesus and which he quickened in the hearts of his Disciples and their followers, began to ask for itself, as time went on, the embodiment of doctrine. The vital and fluid experience of the Christian heart precipitated itself in the clear-cut crystals of dogma. The object of faith took philosophic form and became in consequence theology.

Such I take to be a necessary stage in the development of faith as faith. By a perfectly natural process it passes from the vagueness of vision or of insight to the distinctness and definiteness of doctrine; and in this process reveals at once its uses and its limitations.

With the advance of years the experience of life obtained by every man takes shape in a more or less clearly marked philosophy of life; and this philosophy is of unquestionable value. It gives a needed unity to the multitudinous details of a composite experience. It provides a rational statement of that experience, and furnishes both wise and prudent maxims for the conduct of affairs. It is something to hold on to amid the whirl of life's perplexities: something to be guided by when the way grows steep and darkness closes in. But useful as this philosophy is, it is not final. All the facts are not yet in: the evolution of life is not yet complete: and therefore the more rigid and elaborate the form that this philosophy assumes, the less likely is it that it will abide unaltered the tests of time.

How true this is is evidenced by the transient life

that even the greatest systems of man's thought enjoy. Aristotle follows Plato, Descartes gives place to Spinoza and John Locke, Hume is superseded by Immanuel Kant. Theologies also appear for a little space and have their vogue, and then because of their inadequacy to hold and express man's growing thought they yield to new theologies more perfectly in harmony with fact. See how the many theologies in which the faith of early Protestantism embodied itself — its Westminster and Augsburg Confessions, its Thirty-nine Articles and the like — have either vanished from the living world or else are clamoring for revision and amendment. Even the earliest creeds of Christendom themselves, despite their greater simplicity and roominess of form, have not escaped the universal fate of all particular things. For a long time past they have shown signs of their mortality and in so doing have proved afresh those memorable words of Paul, "Whether there be prophecies, they shall fail. . . whether there be knowledge it shall vanish away."

Now this mortality of the specific forms of faith — be they the myths and idols of man's infancy or the theologic systems of his maturer years — is due to the fact that they are but tentative and provisional endeavors to particularize the universal. The very attempt to define or limit the universal, necessary as it is in order to furnish temporary resting-places for man's ascending thought, carries with it the inevitable transiency of the definitions themselves. Just because they are particularizations of the universal they can be but fleeting shelters of the mind. Just because they are limitations of the ideal they are touched with infirmity.

But faith, left to itself, loses sight of this fact. Bent on particularizing the universal it ends by worshipping those very particulars — Bibles, churches, creeds —

which its own deft hands have made. It becomes joined to its idols; and in so doing identifies the universal truth with but a passing and limited expression of it. So it is that faith, as faith, tends to the emphasis of the particular dogma. The intellectual element within it gains the preëminence; and as a consequence faith ceases to be faith in the largest sense, ceases, i.e., to be a personal experience and becomes a more or less intelligent acceptance of authorities.

Furthermore, as the object of faith becomes in time not God but the particular dogma about God, and as the act of faith is slowly conceived of as an assent to dogma, so the men of faith are ultimately pictured as the advocates of dogma. Moses, the man of living faith, passes away and the Scribes and Pharisees — the doctors of law and scripture — sit in Moses' seat. Thus faith, when left to itself, degenerates into mere belief and the so-called men of faith instead of being the free children of the universal spirit become but the hired servants of the particular tenet. And as the hired servants of the particular tenet, they have in every age and in every land opposed and hindered all ampler and brighter revelations of the universal truth and persecuted its Prophets. To the truth of this the historic records of all world-wide faiths — Buddhism, Mohammedanism, Christianity — give striking testimony. Thus faith because of its inherent tendency to particularize the universal grows dull and hard and unprogressive.

On the other hand and in marked contrast to faith, the natural disposition of love is not to particularize the universal but to universalize the particular. That is to say, love does not take the universal and cramp it within the limits of certain specific forms, but it takes the given forms and finds in them the universal. It does not particularize the ideal; it idealizes the particular.

And this ideal it discovers everywhere. It finds it in nature and man and in the works of man — in his Bibles, his Science and his Art. Particular stars are to it but luminous revelations of a supernal glory; particular movements of the tides and planets are but indications of a transcendent order and intelligence; particular struggles of mankind for righteousness, but adumbrations of a perfect righteousness that knows no flaw. For the lover then the particular is everywhere glorified by the ideal, and all the transient things of heaven and earth are but the tenements of a perfection struggling to be free. To the lover the ideal of beauty stretches out its arms from among the homeliest objects; and to the lover again the ideals of truth and righteousness make their sublime appeals out of the mouths of sinful men. Jesus, because he was a lover of mankind, discovered even in the prodigal the child of God. Within the particular man he saw the ideal man.

Hence, love asks not for dogmas and definitions, but for acquaintance, friendship, communion. Love frames no particular theory of the Bible; but as it turns its pages from day to day and lives with it from year to year it finds within and behind the letter of the book the presence of an eternal spirit that comforts and sustains. Love constructs no particular theory of nature, neither can she provide a mathematical statement of nature's laws; but by means of love men walk with nature, converse with her, learn her ways and catch her spirit. Love forms friendships with the beasts of the forest and the fowls of the air: knows when the birds return to their nests in the neighboring elms, feels the glory of the sunset and of the vault of stars, and all the time is at home with a life that transcends the forms through which its loveliness and power shine. Such a lover of nature is Seton Thompson. Men say that his books are

not strictly scientific; that he idealizes animal life. And no doubt he does idealize animal life, but to do this, be it remembered, is not to paint an unreal or deceptive picture of that life. It is but to see that within the animal to which the fleshly eye is blind.

In his little book entitled "Man's Place in Nature," Huxley writes, "a century of anatomical research brings us to the conclusion that man is a member of the same order . . . as the apes and lemurs. Man is in substance and in structure one with the brutes." Such is the account which the science of comparative anatomy, in the person of one of its foremost representatives, gives us of the physical man. The account, moreover, is no doubt correct as far as it goes: and yet who will venture to affirm that this pronouncement of exact science comes nearer the truth as to what on the whole man really is than that other pronouncement of Jesus "man is the child of God?" Jesus knew nothing of Physical Science or its methods; he had no skill in measuring crania or in detecting the differences between the thigh bones of the gorilla and the gibbon. He was very blind, if you will, with the fleshly eye; and yet he had another vision by which he discerned the spiritual within the real — the child of God within the physical descendant of the brute. And without a thought of disparaging either Physical Science in general or Huxley in particular, who will declare that this discovery of the ideal within the particular which Jesus made is not a truer insight into the nature of humanity than that other vision of a simian ancestry provided by research?

For a like reason who will say that the loving insight of the mother into the nature of her boy or of the wife into the character of her husband is not a truer estimate, all things considered, than the more exact and critical examination of the expert? The Doctors of Science

present themselves and, with their keen eye for the symptoms of physical disorder, pronounce him erotic, hysterical, degenerate. The Doctors of Theology pass by and, in the arrogance of their professional wisdom, declare him to be a heretic and sinner. But the insight of the woman who loves him descries behind all physical disease and moral weakness the features of a noble spirit. None but she knows of the gentleness that steals at times into his voice or of the tenderness that falters in his touch. None but she knows of his little acts of sacrifice and love. But to her and her alone all this is clear. She sees the ideal in him. He is the one particular spot through which the eternal love shines in upon her soul.

"A love that in its object findeth not
All grace and beauty, and enough to sate
Its thirst of blessing, but, in all of good
Found there, it sees but Heaven-granted types
Of good and beauty in the soul of man,
And traces, in the simplest heart that beats,
A family-likeness to its chosen one,
That claims of it the rights of brotherhood.

"For love is blind but with the fleshly eye,
That so its inner sight may be more clear;
And outward shows of beauty only so
Are needful at the first, as is a hand
To guide and to uphold an infant's steps:
Great spirits need them not: their earnest look
Pierces the body's mask of thin disguise,
And beauty ever is to them revealed,
Behind the unshapeliest, meanest lump of clay,
With arms outstretched and eager face ablaze,
Yearning to be but understood and loved."

Observe now, if you will, that the consequence of this love is to preserve the faith which, if left to itself, is often wrecked. Friends and acquaintances who have little love for an erring man but who have felt and shown their faith in him from time to time, begin to

lose this faith as added evidence of his weakness is displayed. The grounds on which their loveless faith abides give way at last and faith is gone. Not so the faith of loving wife or mother. This love of hers detects the marks of moral worth and spiritual excellence to which the eye of rational faith is blind. And so despite fresh proofs of sin her faith survives. Love has preserved it.

So it is also that love of the Bible preserves men's faith in it. The faith that rests on certain theories of its inspiration, the faith that is based upon the doctrine of its infallibility is being everywhere destroyed today by Science and the Higher Criticism. But the love that has read the sublime passages of that noblest book and felt their truth and power, the love that has cherished the poetry of the loftiest psalms and found in them the utterance of man's devoutest longings, the love that has been inspired by the stirring calls of the Prophets and seen in them a revelation of God's character and laws — this love recks not of criticism, neither is it disturbed by the discovery of textual flaws nor the necessary shortcomings in knowledge and in life of the writers themselves. A change of date or authorship cannot subvert the truth of subject-matter; archaic statement cannot hide the gleam of noble thoughts; the spots and blemishes of human authorship cannot conceal the heavenly light that shines about and through them. So faith in the Bible abides unshaken and undimmed in the modern world; and it is love that preserves it.

The same is true of faith in Jesus. The faith that has reposed on dogma, the faith that has based itself on statements about the Christ — his manner of birth, his physical miracles and the like — such faith as this is lying shattered everywhere upon the hard and rigid facts of science. But the faith that has lovingly essayed to walk in Jesus' steps, the faith that has taken to heart

the Sermon on the Mount, the faith that is begotten of love of Jesus' personality and has learned through long and tried experience that Jesus is indeed the way, the truth, the life — such faith as this abides today both beautiful and strong. Nothing can destroy it: nothing can shake it; for it is born of love and by the power of love is it preserved. "And now abideth faith, hope, charity, these three; but," because of the preservation of faith achieved by love, "the greatest of these is charity."

One other contrasted aspect of the nature of love and faith demands our recognition and our thought. Just as love outgoes the particular object and discovers the ideal in it, so also it is of the nature of love to outgo itself and by so doing warm and quicken the ideal life in others. Faith, on the other hand, because it is natural to it to particularize the universal, is individual, specific, incommunicable. Love "seeketh not her own," whereas faith, as faith, is wrapped up in itself. Its constant effort is that of self-affirmation. Its purpose is to make men think as it does, feel as it does, act as it does. Its characteristic methods are persuasion and compulsion. Its chosen instrument is logic; although it has been known to use both bribes of happiness and fear of persecution or the sword. Hence it is that faith when left to itself and pursuing its task of sturdy self-affirmation grows arrogant, overbearing, proud. Like knowledge, it often puffeth up. And it is because of all this, its particularism, its argumentativeness, its forceful insistence on itself, that faith, while it often succeeds in gaining or in making what are loosely spoken of as converts, does not succeed in evoking that personal experience of God that comes of feeling and finding him for one's self. Such an experience is a personal possession born out of the depths of one's own being. It bears the marks of

our distinctive personality. It cannot be transferred by argument or force. It tries to communicate itself to others even as the faith of others tries to communicate itself to us; and yet this struggle of faith to propagate itself, unless it obtain the assistance of love, is doomed to failure. And the reason for this failure is found not only in the individualistic character of faith but in the methods which its own nature thrusts upon it when deprived of the coöperation of love. It resorts to argument, but argument even if it succeed in convincing the understanding, fails to touch the springs and sources of religious life — fails to evoke a personal vision of the truth and a wish to do its will. For real faith is much more than a convinced understanding. It is that insight into the divine nature and feeling of essential oneness with it by which a man is drawn instinctively into its service. He trusts it far beyond the reach of sight and yields himself obediently to the fulfilment of its law. Such an experience as this the mere arguments of faith cannot evoke in others. Men listen to the eloquence and mark the cogency with which such arguments are often urged and yet are unaffected and unaltered by them. They recognize the beauty of the faith itself, its courage, its desirableness, its potency for good, and yet they cry, "we have it not," "it is not in us."

Again faith argues from its results. It points to its heroisms and martyrdoms; the wonders it has worked in man and in the world. It shows that it has made weak men strong and cowards valiant for the right. It points with pardonable pride to the great ones of the earth who have espoused its cause and to the intellectual giants who have provided proofs of its essential reasonableness. It calls to mind that it has enabled men to bear the trials of persecution, suffering and loss; that it has soothed and fortified the life of pain and

thrown a nimbus of transcendent glory about the beds of death. These and other triumphs faith rehearses in the hearing of the sceptical and unregenerate man. They arouse his wonder. They compel his admiration. Their splendor is apparent to his eye; their value evident to heart and mind. They fail, however, to communicate the life that dwells within them. "Would that I had his faith" is an ejaculation that often falls upon our ears. Many a time it is uttered sadly and in a tone of honest longing. It is a certain proof that deeds of genuine faith are manifest to all the world and make a deep impression on it. But it is also proof of the failure of faith, as faith, to beget or communicate itself. The unbelieving give its imposing deeds their recognition, their wonder, their applause: but here they stop. They feel not the presence of the same faith in themselves. As it was said of Jesus, "he saved others; himself he cannot save"; so we may say of faith, as faith, "it saves not others; it can but save itself."

But what is impossible to faith working alone and with its own appointed instruments of argument and of persuasion, love triumphantly achieves. Christian love envelopes some unbelieving life and, without assailing it with argument, simply bathes it in its own loveliness. It is not bent upon its own justification but upon the rescue and salvation of another. And so it "suffereth long and is kind; envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Moreover it "never faileth"; and it is this unfailing goodness, forgiveness, mercy: this unfailing endurance of anger, neglect and wrong: this unfailing self-forgetfulness and

self-obliteration which quickens the Christian life in unbelieving souls. Heart answers to heart: love begets love. And this awakened love is felt as a new birth — a new being. With it come new perceptions, new convictions, new desires: while these new faculties in their turn disclose a new world — the spiritual world. And this inner sense of the reality of the unseen world, this insight into its truth and consciousness of felt relation to it, this inner assurance of the realm of righteousness and fixed determination to fulfil its law — this is Faith. It is not an assent to propositions but a warm experience of life: and it is love that has quickened it.

Thus a final consequence of love appears in view. But awhile ago we saw that it preserves the faith already acquired from wreck and loss. We now perceive that it brings the unborn faith to life. It not only upholds and sustains, but also converts the soul. It touches the well-springs of being, changes the heart; and change of heart is the only true conversion. Converts there are, of course, of all sorts and kinds, and they are made by every means and method. Mohammedanism makes them with the sword. The Christian Church has made them by promises of future blessedness or threats of hell. Social advantages too and worldly profit make their so-called converts to the faith of Christ. No sooner has a church attained establishment and social power than hundreds of men flock into it to partake of the loaves and fishes. Converts of this sort are easily made. Almost anything converts them that can redound to their earthly advantage — wealth, prestige, the glitter of success and social standing. But such conversions as these, imposing as they sometimes are in point of numbers and heralded as they often are with blare of trumpets and boasts of conquest, are not the true conversions of the soul. Wealth has not the gift

of spiritual insight, and gratified ambition does not clarify the spiritual sense. Self-seeking also does not purify the heart or give it hope and trust in things divine. It is not in the power of these to turn the eye from earth to heaven or quicken faith in truth and righteousness. No, it is not these that touch the springs of spiritual being and bring the new man of the Christian faith to life. Not these convert the soul, but love — the love that never faileth.

And those in whom this love resides and who, for the most part, perform this work of true conversion are not by any means the brilliant advocates of faith or the masterful administrators of its earthly organization. The people indeed look up to these great lights. They are proud of their intellectual gifts and worldwide eminence; but it is not these lordly leaders who reach their hearts and lead them in the way of everlasting life. It is not the choleric Jerome translating the Bible in the Bethlehem monastery who touches the soul of man to finer issues, but the gentle Francis of Assisi of whom it was said that he even tamed the wolves because of his great love. It is not the haughty Hildebrand compelling the Emperor Henry to come in dust and ashes to Canossa who shows the spirit of the Master to the world, but the patient and gracious Fenelon comforting the wretched at Cambray. It is not Aquinas formulating and defending the faith in ponderous tomes who quickens faith in human hearts, but Saint Elizabeth of Hungary, who visited the fatherless and widows in their affliction and kept herself unspotted from the world.

Just as in ancient times it was not the high and mighty Gods of Olympus but the less pretentious local Gods who soothed the people's heart and gave it strength to bear the burdens and privations of our common lot, so, in all Christian ages it has been the love of Christ

in many humble and sequestered lives which has achieved the true conversion of the soul. It is these who like Goldsmith's parson

> "more skilled to raise the wretched than to rise"

have brought to men the love of God and by that love aroused their faith. It is these who in obscure stations and in out-of-the-way places of the earth, have nursed the sick and clothed the naked and fed the hungry, and that too without hope or promise of a temporal reward. It is these who have begotten in men a new courage to bear life's burdens, a new vision by which to see the glory and the worth of righteousness, a new heart with which to love the Lord their God and their neighbors as themselves. It is these who, like Goldsmith's parson again, have

> ". . . . tried each art, reproved each dull delay,
> Allured to brighter worlds and led the way."

It is these loving souls who have converted men from sin to righteousness, from despair to hope, from doubt and darkness to the radiant splendor of the Faith. And the power that has accomplished all these miracles is love.

"And now abideth faith, hope, charity, these three; but," because love rescues faith from loss and gives it birth and being, "the greatest of these is charity."

XIX

THE RELIGION OF JESUS THE HOPE OF THE WORLD

"*Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.*" HEBREWS XII : 2.

PALM SUNDAY brings clearly into view the summit of Mount Calvary and the cross. Jesus has come up to Jerusalem not merely with the premonition but the conviction that he is to suffer there. The cross had indeed been waiting for him all his life long, just as the flames waited for John Huss or the block for Sir Thomas More. It was the end which the radical character of his revolutionary ideals and the insensate blindness of his fellow-countrymen made inevitable. Under the circumstances nothing else could have happened, just as, under the circumstances, nothing else but the blazing faggots could have consumed Bruno and Savonarola.

Inevitable as the cross was, however, in the particular social environment in which Jesus was placed, it was not visible to him from the beginning. There was no shadow of the cross upon his young life as he went forth radiant with hope and courage from his Galilean home. The finish could not have been plain to him from the start any more than the outcome of his efforts for the instruction of Athenian youth could have been clear to Socrates.

Each of them began his life-work with the enthusiasm of a noble purpose and in the joy and confidence of early manhood. Each hoped to confer a blessing on mankind and rejoiced in the thought of bestowing it. It was only as opposition increased and hostility displayed itself that the possibility of danger and death came into view. And when it came it had no power to terrify the heart or to divert the energies of either, because of the high and noble joy which each had set before him.

With the firm assurance, therefore, that his doom awaited him in Jerusalem, Jesus turned his face for the last time towards the Holy City. Attended by his Galilean friends he made that historic entry which we commemorate to-night. So completely indeed had his own sad predictions failed to affect his Disciples that they converted his approach to the City into a triumphal march. Jesus lets them have their way. Restrain them he could not and would not: as, in their excess of enthusiasm, they strewed his path with palms and chanted joyfully, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest."

Jesus himself had no illusions. As he rode along in the glad procession the figure of the cross loomed into view; but at the sight of it he neither blenched nor faltered. The joy that was set before him when first his ministry began and which had dwelt with him throughout the intervening years, is now approaching its consummation. Beyond the cross he sees it shining; and so, because of this joy that was set before him, he was able to approach the cross, to endure it and despise its shame.

We stand to-night, then, before the mystery of the cross. The reality of unjust sufferings inflicted upon the person of Jesus has become the symbol of every form

of suffering. Wherever the mystery of pain emerges, there is the mystery of the cross revealed. Moreover this mystery is not one inscrutable but many inscrutables intertwined. Looking only at the cross and permitting it to stop our vision we are immediately confronted with the moral anarchy of manifest injustice. Why should Jesus who never harmed a living soul be spit upon and buffeted? Why should he whose one absorbing purpose was to do men good be whipped and tortured? Why should the feet which sped so willingly on deeds of mercy and the hands that had only been outstretched to heal and bless be pierced with nails? The barbarous injustice of it all throws our moral world into confusion and calls in question the very moral order of the universe.

But the sufferings of Jesus have been so repeatedly described by the theologians as a necessary part in a divine scheme of redemption worked out on high among the members of the Trinity and simply requiring at the hands of men an obedient acceptance of its terms and propositions, that many Christian people have got into the habit of taking the sufferings of Jesus as a matter of course and as a sequel of heavenly premeditations and decisions. For such persons the death of Jesus does not disturb the moral order, neither does it throw their own moral world into confusion. They merely adopt what is called the divine mystery of the Atonement without apprehending what they are about; and then pursue the unbroken tenor of their way without disturbance of their functions of thought and without alteration in their modes of conduct. But what the undeserved misery of Jesus or of other people fails to effect, *that* their own sorrow or misfortune is pretty sure to evoke; and that too, in many cases, when the sorrow they suffer is but the legitimate outcome of well-

known natural causes or the misfortune they bewail something for which they are, in part at least, responsible. At such times a very commonplace calamity is all that is needed to make men question the spiritual aim and purpose of the universe. "What have I done that I should have my darling child taken from me," the mother cries. "I have always tried to do my duty. I have given my bread to the hungry and my sympathy to the afflicted. I have believed in God and sought to serve him, and lo! behold the result! My only child, in whom my heart was wrapt up, has been ruthlessly snatched away, while my neighbor across the street, who not only has her quiver full of them but who has never been known to do a charitable deed her whole life long, is left in the full enjoyment of her little ones. Surely this is unfair, unjust, inexplicable," she cries. Again, a scrupulously honest business man is reduced to penury while many of his unprincipled associates prosper and grow fat. He looks about him, and the rank injustice of it from the moral point of view is patent to his mind. "Is this the reward of integrity?" he asks. "A pretty world it is in which such things can come to pass." The pain of his cross is upon him, and so long as he looks at his cross alone there seems to be no moral order left. Such indeed are but everyday examples of a common experience. History in fact is full to overflowing of far worse injustices. There we see not only goodness in rags and wickedness rolling in wealth, but also genius persecuted and forsaken and the innocent suffering for the guilty. In truth, if we view the past with the intention of finding crosses the whole extent of history is seen to be sown with them. Here, one man has been hounded to death because he brought his fellow-men a marvellous truth; here another has been tortured or imprisoned because he spoke to them the

fearless words of righteousness; here a third has been roasted alive because he sought to confer upon them the blessings of science. Looking only at these unmerited crosses, the word "injustice" is written all over the face of history. In letters of fire and letters of blood it confronts us; and as we face it we seem surrounded by the wreck and fragments of the moral world. All is confusion, disorder, anarchy.

Again, looking at the cross alone and permitting it to bar our vision brings with it not only moral anarchy but intellectual confusion. In other words the cross, with its morally unmerited pain, not only outrages our sense of justice but conflicts with our preconceived conception of a just and loving God. If there be such a God in existence why should goodness like that of Jesus be scourged and crucified? And wellnigh every man who has endured pain wrongfully has asked the same question. Job asked it over and over again with all the mingled fire and pathos of his scandalized intellect. He had been taught that God was just and that he ever rewarded his faithful servants with the blessings of prosperity. But now he himself, who had been guilty of no conscious wrong, is plagued and afflicted beyond endurance. Without having done anything, so far as he knows, to deserve it, his wealth has been carried off, his children stricken with death, his own body consumed with disease and, worst of all, his poor, tormented soul beset by three snivelling Pharisees who at great length and with nauseating self-righteousness try to extort from his innocent lips a confession of guilt. In Job then we see not only a body in anguish but a mind in disorder. He cannot reconcile the afflictions he endures with his notions of God. It is not only moral anarchy but intellectual chaos which his cross has evoked. And Job is but the type of unnumbered millions. How can there

be a God who is at once just and merciful if even those who seek to serve him faithfully are wrongfully distressed? Such is the cry which comes spontaneously from the heart, so long as the cross absorbs attention. We feel instinctively that had we the power to remove unjust pain we should fly immediately to its relief. Had we the power, we should not leave an unrighted wrong in the whole city. We should bring the guiltlessness of the innocent to light, and to the offenders we should mete out justice. We should not permit the wrongfully attacked to suffer from social failure, neither should we allow the nefarious schemes of the sharper to realize social success. And if we would do all this, supposing we had the power, is it not natural for us to expect at least as much from an omnipotent and merciful God? If we find that he does not do the deeds which even the kindlier instincts of our own weak philanthropy suggest, what then? What are we to think? How are we to believe in a just and loving God if the city is full of unrighted wrongs and history crowded with deeds of cruelty? And it is true that the face of the earth is literally covered with undeserved crosses. The flames of unmerited persecutions burn on many a hill, the blood of countless martyrs stains the ground, the piercing cry of many a Prometheus fills the air. If God be just and merciful why are not his legions sent to break the chains of tortured Prometheus and to scatter the flaming firebrands from about the martyrs' bodies and to deliver the suffering Jesus from the cross? That these legions are nowhere visible would therefore seem to prove either that the God in whom we have been taught to believe is not all-merciful or, on the other hand, if he be all-merciful that his power is finite and restricted. So it is that confusion springs up in the mental world at the sight of the cross, and when the cross fills up the

field of vision and stops all further outlook, we have not only moral anarchy but intellectual disorder.

Once more, so long as the figure of the cross fills the eye and naught else is discerned beyond it, we have not only moral anarchy and intellectual disorder but also the mockery of all our spiritual hopes and intuitions. It is here, indeed, that the cross, in its mystery, becomes positively satanic. It pours contempt upon our noblest thoughts and covers every righteous aspiration with derision. Within its baleful shadow the very instincts of our moral nature look deceptive and false. We have cherished a strong belief in justice within our hearts, but the cross that has been laid upon us seems to say that there is nothing of any sort outside our hearts to correspond to this belief. We have trusted in love and mercy, and the cross that we have been compelled to carry scoffs at our trust as baseless and futile. "You prate of love and justice," it cries, "but these are only fancies of your own brain. There is no such thing in reality as a God of justice or of love." It is thus that in the final agony of the cross it mocks at the very springs and foundations of our being. The love of truth, the hope of righteousness are but the iridescent sports of chance in a truthless, loveless world. There is nothing to answer to them, nothing to correspond to them. They are hopeless illusions and deceits. Such a result as this is inimical to the best that is within us. It is satanic. It is hell.

As a further consequence of these results in human consciousness, we have not merely wrecks of faith but degradations of life. Sometimes he who has been wronged or injured not only scoffs at any moral purpose in the universe, but takes delight in wronging others. Sometimes he who has been subjected to cruelty not merely derides the notion of a loving God but metes

out pain to those within his reach. Yes, and there are many more who, although they never sink to cruelty or wrong, abandon hope of betterment and live a pleasure-loving, useless life. The cross not only robs them of their inward beliefs but of their human helpfulness as well. Before its unsolved mystery they sink down in despair.

And surely if such are the consequences of permitting the cross to occupy our field of vision and to obstruct all further view beyond it, not only is the mystery of the cross unsolved but life is ruined. Nay more, if pain is a mystery and the cross is difficult to reconcile not only with the love and mercy of God but with the promises of our own nature — if all this is difficult and perplexing — the mystery is only deepened and intensified a thousand-fold if the cross is accepted as final and there be no further hope and development beyond it. The mystery of the cross is great, but to believe that all the good in the world is useless and aimless, to believe that injustice and evil are the only realities and that faith in God and goodness is an illusion and the fabric of a dream — this involves us in a perplexity greater still. By accepting the cross as final and denying God we do not therefore escape the perplexities of moral anarchy and intellectual confusion and spiritual mockery: we only deepen and intensify them. And it is just this deeper mystery of a thwarted spiritual nature — this greater perplexity of reconciling a loveless and unmoral universe with the instincts and intuitions of the mind, which has caused many a sufferer to look beyond his cross for light and comfort. Endure his cross he must; but to accept the moral chaos and despair it brings as the final deliverance of reason is impossible. Endure his cross he must, but to be blind to the moral feebleness and spiritual wreck of human life begotten by despair he cannot. The mystery of the cross is deep, but the mystery of his own unfulfilled moral

nature is deeper and more bewildering yet. Hence, although the mystery of the cross remains, hope begins to revive. The intuitions and beliefs of the spirit reassert themselves. There must be some explanation somewhere, men feel. Our trust in truth and righteousness cannot be vain. And with the dawn of this thought numbers of men who have sunk beneath the weight of sorrow or injustice rise to their feet. They do not understand the ground of their affliction. They cannot explain it, neither can they reconcile it with the existence of a merciful and loving God; and yet they cannot believe that the promises of man's moral nature are delusive — devoid of all rational ground and barren of all rational end. Therefore these men begin to look beyond the cross, begin to hope that the burden of its mystery may at least be lightened farther on, begin to believe that the loving wisdom of their heavenly Father may make it plain at last. Just as we skip a difficult passage in a book and read on in the hope that what follows will explain it, just as we abandon a failure and, refusing to bewail it, go forward to fresh tasks; just as we turn our backs upon mistakes and begin anew, so the man who looks beyond the cross for peace and light pushes its mystery aside — refuses to be crushed and ruined by it. And the moment he does so there is joy again in his heart. There are now tasks to perform and blessings to confer and people to love. Faith and hope and trust spring up afresh. There is a joy set before him as well as a joy within him — the joy of fulfilling his appointed work, the joy of realizing the promise of his spiritual nature, the joy of attaining his heart's desire.

Whenever this joy is felt and seen, then observe two or three of the happy effects it brings about. First of all it begins to restore the moral order which the pain and mystery of the cross destroyed. With the revival of its

hope the mind perceives that the series of its moral beliefs and intuitions requires another and different termination than that of the cross. These moral beliefs and intuitions are recognized as facts of the universe which demand an explanation as truly as do death, misfortune and disease: and since the cross neither satisfies the sense of justice on the one hand nor fulfils the spiritual instincts on the other, the resolution of its mystery must lie beyond itself and not within it. With this conviction assured, the mind attempts at once to construct theoretical justifications of the cross; endeavors to fashion theories which shall include the facts of pain and misery within some vaster plan. It matters not, for my present purpose, what particular theory may be framed as an explanation of the divine order. One theory may be satisfactory to one man, another to another. The encouraging and hopeful sign is that any theory whatsoever is forthcoming, because so soon as the mind busies itself with an effort to construct a satisfying and consistent explanation of experience, the proof is at once provided that he believes in the existence of a moral order after all. And he does believe in it. Every thought that he thinks, every mental struggle that he makes is an evidence that he does not look upon the universe as the chance play of unintelligent atoms, or as the mechanical movement of a heartless machine. However crude his attempts at solution may be, however they may be superseded by other attempts a little less crude — the fact that he makes them at all shows that he is no longer a resident of a blind and chaotic world. He looks out upon the visible universe and discerns the traces of a plan in its development. He surveys the course of history or his own experience and catches the gleam of a pervading intelligence and love. His theory of it all is sure to be imperfect; and yet underlying every

tentative attempt at comprehension there is the sublime assurance that the order is there, that nothing is left to chance: that wisdom and love pervade the whole and that when the mind of man grows up to its full stature it will be able to enter into the purpose of the universe and comprehend its length and breadth and height and depth and to know even the love of God which passeth knowledge.

Here then is one important effect of that reinstatement of the heart's faith which looks beyond the cross for the solution of its mystery — the moral order of the universe is restored. A second effect none the less noticeable and important is the rehabilitation of the practical life. But a few moments ago we were looking at the wretched and despairing creatures who could not get beyond the cross. We saw how the cross destroyed for them the moral order, embittered their hearts and ruined their lives. With the look beyond the cross, however, all this is changed. Not that pain is banished or mystery resolved: no! no! but out beyond the pain there is a purpose, and encircling the mystery there is a joy and light. Therefore because of this joy that is set before them and by reason of this light that streams from far, life itself springs into fresh being. Henry Fawcett, a brilliant Cambridge scholar and with a distinguished future before him, was suddenly stricken with calamity when on the very threshold of his career. A few stray pellets from his father's fowling-piece blinded him for life. It was a crushing cross he had to bear, and yet we are told that within ten minutes after the accident happened he had gathered his confused thoughts into order and had determined to stick to his old pursuits. After a brief period of mental anguish the poise and mission of his life were restored. He would not relinquish the joy that was set before him in the vision of a great and useful

calling. Without repining or rebellion he devoted himself at once to the study of political economy. In due time he published an important work and became Professor of Political Economy in his old college. Determined to enter Parliament he was, after one defeat, returned as Liberal member for Brighton and in the year 1880 was given a place in Mr. Gladstone's government as Postmaster-General. To his assiduous labors were due the parcels post, the postal orders and better facilities for life insurance and annuities. Honors were now showered upon him from every hand. Oxford made him a doctor of civil law, the Royal Society enrolled him as a fellow and Glasgow University elected him Lord Rector. So it was that by looking beyond his cross and despising its pain the effect of his blindness was not the wreckage of his life but its ennoblement. In truth the cross he bore assisted in maturing and developing his powers at an earlier date than could have happened otherwise and helped alike to mellow his character and to widen his influence. Men who at one time only granted him their respect or admiration accorded him their love. He was to everyone who looked at him an inspiration. He won the confidence of the old and the affection of the young, and when he died his monument was placed in Westminster Abbey. It is in a life like this that the moral significance of the cross begins to appear.

One more effect of the power of the joy which lies beyond the cross now comes in sight. It is its uplifting influence upon the community. Because of the joy of the life-work that was set before him Jesus endured the cross, despising its shame: and in so doing not only played the man and developed his character but blessed the world with a great, far-reaching inspiration. No man liveth unto himself and no man dieth unto himself. What we do and what we are affects for evil or for good

the social world of which we are a part. Lord Byron was driven from his native land by a storm of unjust obloquy. His cross was upon him and he resented it in anger and bitterness and shame. The censure of the world, in part deserved, pursued him into distant lands. He writhed under it and defied it but it conquered him at last. He wrote some splendid verses, but he became degraded even in his own eyes and would have perished sword in hand had he but had the chance. His story has been called the saddest story in all history. Even his enemies are said to have wept when they got word of his death. Pity him we must. There is much in his poems which the world will never willingly let die, but as a man he failed. He let his cross deprave and ruin him. We sorrow for his fate, but it is of necessity we turn elsewhere for inspiration and to learn how we should bear the burdens of our common lot.

A brother poet, the incomparable Milton, provides us with the inspiration Byron cannot give. Like Fawcett overtaken with blindness, but not until his fifth and fortieth year, he never allows this cross to break his spirit or to mar his mission. Notwithstanding his infirmity he stuck at his post of Latin secretary throughout the whole protectorate of Cromwell and for the momentous twenty months which followed. With the return of the Stuarts he was taken into custody and his more obnoxious writings were publicly burned by the hangman. But although beset by many and great dangers and by even greater disappointments his ideals shone out with fresh brightness and his courage took on strength. Like a veritable Samson in the moral world he stood forth as the unsubdued apostle of human liberty — civil and religious liberty, the liberty of speech and of the press. Confronted in his last years by the restoration, under the monarchy, of many of those evils against which he had

battled all his life, he never lost heart nor abandoned his hope. Now more than ever he became the living soul of the nation. The poet in him burst forth from the darkness and spoke words touched with sacred fire. Paradise Lost, Paradise Regained, Samson Agonistes blazed out on the world and behind them, feeding their flames and sustaining their glory, stood the titanic figure of the blind hero "stamped with the image and superscription of the Most High."

Here then is a man who was the greater for his sufferings and who interpreted to us by his life the purpose and significance of pain. For the joy that was set before him he endured his cross, despising its shame, and in so doing gave to the world a character to emulate and an inspiration as imperishable as time. We look up to him and behold "the zeal with which he labored for the public good, the fortitude with which he endured every private calamity, the lofty disdain with which he looked down on temptations and dangers, the deadly hatred which he bore to bigots and tyrants and the faith which he so sternly kept with his country and with his fame."

And Milton is no solitary or exceptional figure. In the domain of letters alone we recall for example the probity and killing toil of Walter Scott when the failure of Constable and Company threw him into bankruptcy. Refusing to avail himself of the immunities of the law, he abandoned his beloved Abbotsford and confined himself to a little room in Edinburghtown to write and write and write until his creditors were paid in full. And he accomplished his task. One hundred and twenty thousand pounds earned by his pen and in the evening of his days! It killed him but it also glorified him, and out of that little room in Edinburgh there streams a radiance of inspiration which all the wonders of Abbotsford cannot give.

Again we think of John Richard Green, the historian, with the early doom of the consumptive hanging over him. For the joy that was set before him he too endured his cross and despised its shame. It was after he knew his fate was sealed that some of his best work was done, and he did it up to within five short days of his death. Robert Louis Stevenson also, whom to read and to know is to love, was afflicted with the same sad cross that bore down Richard Green. Stretched on the bed of sickness and exiled into the far south seas he never gave up the task on which his heart was set. In 1893 he wrote to George Meredith, "For fourteen years I have not had a day's real health; I have wakened sick and gone to bed weary; and I have done my work unflinchingly. I have written in bed, and written out of it, written in hemorrhages, written in sickness, written torn by coughing, written when my head swam for weakness; and for so long, it seems to me I have won my wager and recovered my glove. I am better now, have been rightly speaking, since first I came to the Pacific; and still, few are the days when I am not in some physical distress. And the battle goes on — ill or well is a trifle; so as it goes. I was made for a contest, and the Powers have so willed that my battlefield should be this dingy, inglorious one of the bed and the physic bottle."

Here then, young ladies and gentlemen, is moral triumph. Here too is inspiration for us all — the inspiration of a life that endured its cross and despised its shame in the joy of the task that was set before it. Whatever the mystery of the cross may be it is certain that the method of Fawcett and Milton and Scott and Green and Stevenson in meeting it is the true method; for only by this method is manhood perfected and life made fruitful with good. Not rebellion, not cynicism, not despair is the road to manliness. Not to be a recluse

or a quitter but to despise the cross and triumph over its pain is to be at once true son of man and of God.

Years ago my wife and I visited the little town of Neu Dietendorf in Germany. It was a special pilgrimage to the Moravian shrine. We wished to see it for ourselves; and so in the evening we wended our way to the large and beautiful church which stood in the centre of the town. The service was simple, earnest and devout: and at its conclusion a very solemn and significant thing took place. The clergyman rose and read an answer which had just been received from the Ruler of all the Russias declining to grant a plea for justice to the Moravians in Russia which the Moravians in Neu Dietendorf had urged. The rejection of their petition was heard with deep regret. The Tsar had refused not only to love mercy but even to do justly.

But how was this refusal met? Not with imprecations upon his head for his wicked stubbornness, not with bitterness or sneers. No, but with the calm confidence in righteousness that looked beyond the fleeting wrongs of time to the joy of certain justice. In silence the minister folded the paper from which he had just read the Tsar's message and then asked the congregation to pray that in the Lord's good time the Ruler of all the Russias would see the error of his judgment and be induced to meet and satisfy the claims of true religion and humanity. The congregation knelt there at the foot of the cross, but with its face turned upward towards the vision of righteousness which lay beyond it: the vision vouchsafed in the person of Jesus Christ our Lord "who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." And the prayer of these Moravians was heard. Their faith was justified, for their petition has long since been granted. The Tsar of all the Russias did justly in the end.

XX

THE RELIGION OF JESUS THE GIFT OF LIFE

"I am come that they might have life, and that they might have it more abundantly." JOHN X : 10.

THESE words are taken from the incomparable parable of the Good Shepherd, and they sum up the consuming and overmastering purpose of Jesus of Nazareth. As the Good Shepherd he loves above all earthly things his sheep. He is not the official of an institution nor the advocate of a party, neither is he the representative of any one race or nationality, but a man and the son of man. Man is the object of his terrestrial love. As a man himself he knows what is in man — his keenness of thought, his grace of imagination, his wealth of love, his power of achievement. As a man himself and with the richest experience of manhood ever acquired he knows the worth and grandeur of that spiritual life which dwells asleep or waking within the temple of the flesh. In this spiritual life he sees the promise of a perfected humanity and in its development he beholds the evolution of the Son of God.

And then conscious of what is in man — man's spiritual potentiality and vast resource — he sees this potentiality fail of kinetic expression and this resource perverted to unrighteous ends. He sees men, these seed-plots of spiritual fruit and freedom, victimized by thieves and

robbers and ruthlessly exploited by them for political or social gain. He sees his sheep, as he calls them, fleeced and starved and hunted from the fold. He sees them abandoned to those human beasts of prey who make market of their brains, merchandise of their affections, and tools and creatures of their free-born wills. He sees the life of mind beheaded by the guillotine of stern authority and the movements of desire towards some higher form of righteousness enslaved in irons of tradition. He sees convention bandage and deform the intellectual foothold upon the facts of spirit even as in China it deforms the physical foothold upon the fact of earth. He sees men hated and killed for their devout convictions and persecuted for their love of truth. He sees the Publican despised because of his social class and occupation, the Samaritan because he is a foreigner, the people at large because they are untrained in niceties of priestly law. In fact, wherever he turns he beholds the hungry and harried sheep: the sheep who are starved of their spiritual food and shorn of their spiritual possessions. Seeking moral protection from themselves and the world they are abandoned to the raging lions of Pharisaism or the greedy bears of the Temple or the Market Place. Searching for pasture they are led forth into the desert of theological formulæ and dead prescriptions. And so looking out upon the multitude and beholding them running hither and thither, unfed, unguided and unloved, Jesus calls to them and says Lo! I am both what you need and he whom you are blindly seeking. Not this or that way should you go, for behold I am the door of the sheep-fold. If you will but live my life and follow my example you shall enter in through me into security and peace. If you will but live my life and follow my example you shall find spiritual food and drink. I am no hireling. I am the good shepherd and I know and love my sheep.

Follow me and I shall lead you into fertile pastures. Follow me, and when danger threatens I shall not abandon you to your enemies. Nay, in that hour I am ready even to die for you as the good shepherd should, for I am not come to fleece or destroy you but "I am come that ye might have life and that ye might have it more abundantly."

In such words does Jesus declare his purpose towards the children of men, and his whole career is proof and illustration of their truth. He catches sight of the withering violet whose roots have just been torn loose from the soil and straightway he puts it back into the earth that it may live and bloom. He responds to that look of moral entreaty which comes to him out of the eyes of the diminutive Zaccheus and forthwith he calls forth the little fellow's spiritual life and helps it multiply the deeds of beneficence and justice. He recognizes the penitence of her who was taken in adultery and instead of dismissing her to death receives her into the blessedness of a new and noble life. Here then is the good physician, the good shepherd, one who cares for his sheep, one who loves his fellow-men, one who has come that they might have life and that they might have it more abundantly.

Now it is some of the more important moments of this life which constitute my theme today, the day on which the authorities of Columbia have thrown open the doors of St. Paul's Chapel to the men of this University in the hope that those who worship the unknown God may find him here declared unto them, and with the prayer that all alike may possess themselves of life and have it more abundantly. It is of life then that I am to speak, the life of mind or spirit. As good citizens desire a live city and educators a live University and patriots a live country, so Jesus sought to quicken and create live men. To be spiritually alive, however, men must of necessity be

spiritually born. Hence Jesus calls the first phase of this life the new or second birth. It has indeed been characterized in other terms. It has been named "a change of heart," "conversion," "the great awakening"; but whatever the words employed to describe it, it is always that kind of personal experience which simply *comes* to a man. It has of course its causes and antecedents and it may appear suddenly like the lightning or slowly as the springtime foliage, but in every case it is a vital happening which at the moment of its occurrence seems to the individual who experiences it as something given. Such an experience is unlike that through which a man passes when sitting before his just-completed book or picture. As he looks on it he knows he is responsible for the shapes those colors have taken on the canvas or for the sequences in which those words have grouped themselves upon the page. The experience of the spiritual birth on the contrary wears the appearance of a gift of God, and he who hears the cry of the new-born life within him feels as if he had had as little share in its begetting as he had in the bringing forth of his body.

> "We cannot kindle when we will
> The fire which in the heart resides;
> The spirit bloweth and is still,
> In mystery our soul abides."

On the other hand, bestowed as the first consciousness of spiritual life seems to be, it bears the unmistakable marks of the personality in which it is born. Hence it is that the forms it assumes are as manifold as the individual varieties of mankind. Indeed we may confidently affirm that just as no two leaves in the forest are exactly alike so no two experiences of spiritual awakening, however striking may be their similarities, are precisely identical. Some men think in pictures and to them is vouchsafed

the vision of the Kingdom or City of God, the revelation of a better country or of the risen Jesus. Others again like St. Paul and Samuel hear voices, and the voices may be heard on the open road to Damascus or within the enclosure of the Tabernacle. Others still whose mental processes are more abstract have formless but fervid dreams of truth or righteousness, freedom or beauty, love or happiness. And it is well to remind ourselves of these multiform spiritual births because there is so much religious experience in the world that does not get itself recorded in our Parish registers or acknowledged by our Church authorities. Every year thousands of people, I believe, pass through the crisis of a moral awakening or regeneration and yet never even think of themselves as Christians because the manner of their birth does not accord with the accepted types. I recall the sad case of an excellent young man, who for a long time believed himself doomed to everlasting perdition because he had not experienced religion in the rather lurid way his father had, and only last week, when on my way from Geneva to New York, I met a gentleman who told me that he had been waiting for twenty-five years to join the Church because his views of God and Providence were not such as were reckoned orthodox. Fortunately he was able to assure me that only a short time ago he was presented at the hands of his clergyman with a statement of belief to which he could honestly subscribe, and he added: "I rejoice not only to be myself a member of the Church, but also to know that the Church has come at last to recognize the validity and worth of such a religious experience as mine." Just think of it! This man had been a Christian all those five and twenty years, and yet his God had been an unknown God to the ecclesiastics of his Church. It is true that Him whom they ignorantly worshipped he was at last enabled to declare unto them;

but the incident is of value in that it emphasizes the need of recognizing the richness and variety of that experience in which the spiritual life is born.

Equally if not more important is the recognition of the fact that these innumerable forms of religious experience have certain fundamental elements or functions in common. In all alike there is the dream or vision of some exalted object of transcendent worth — God, truth, justice, freedom, holiness. Before this vision of value the actual material world fades almost into worthlessness. Rubies are no longer precious, gold is not to be desired. Objects which once were central in consciousness — wealth, office, social station — are now banished to its frontiers, while other objects which have been detained upon the far-off horizon of thought — duty, truth, charity — are brought in and stationed at its very centre. And with this change of soul comes the will to labor, not for the meat that perisheth — the pelf of the world, its bishoprics and earldoms, its epaulets or rabbinical degrees, but for the objects of supreme and lasting value — the kingdom of God and his eternal righteousness. In this experience then we have the vision of the ideal, which is revelation, the firm belief in the ideal, which is faith, and the will, the passion to achieve the ideal, which is inspiration. All of these are blended, and with various shades of color, in the vital moment of religious feeling and constitute the first overt beginnings of the spiritual life.

From this central point of feeling life now moves on along two well-known highways towards the attainment of its goal. It is true indeed that some good people seem to rest in feeling and, contenting themselves with the declaration that they have already got religion, make no prolonged or serious attempt to work out more intelligent convictions or activities. But inasmuch as even persons

of this robust emotional type are occasionally guilty of gropings after truth and spasmodic jerks towards righteousness, we apprehend how naturally the spiritual life involves a growth in knowledge and in character. The two great lines of development therefore which issue from the bosom of religious feeling are thought and action. The first pursues ideas, the second concrete deeds, and they produce on the one hand science, philosophy, theology and, on the other, art, literature, churches, universities and governments, philanthropies and virtues.

Let us then first turn to the vital movement of action. So soon as the ideal revealed in spiritual feeling captivates the eye with a sense of its worth, life insists on giving it a body. It simply must do something — paint, write, speak, build, organize, reform, heal the sick, feed the hungry, clothe the naked, console the dying, save the lost. It is evident therefore that the spiritual life has no one exclusive occupation. Jean François Millet had his vision, but he became a painter not a priest. In like manner Wordsworth became a poet, Fichte a philosopher, Pasteur a chemist, Cavour a statesman, Grenfell a physician, Brewer a jurist, Father Damien a missionary, Phillips Brooks a bishop. The pursuit and conservation of the spiritual values is not then an affair of any one calling or profession. The designing of a stock exchange building is not essentially secular nor is the administration of baptism necessarily religious, for the acts of baptism may be performed that the minister may make a good showing in the flesh and secure ecclesiastical preferment, whereas the stock exchange building may be designed with the desire to embody the ideal forms and principles of architecture. The material in which a man works is not therefore that which marks his labor as either worldly or religious but the spirit by which it is motived and inspired. To lay field to field and house to

house, to make a corner in beef or wheat, to monopolize all the oil wells of the land — these are distinctly selfish and material acts. They are attempts to grasp and appropriate the actual world. But the Promethean effort to bring down fire from heaven and therewith bless mankind, the effort to disseminate the mind's pure dream of light and freedom — this is spiritual. And it is such an effort that follows close upon that vision of imperishable value vouchsafed in spiritual birth. The dream of something nobler and better than the actual world induces at once the attempt to realize it. The flash of insight by which the way is seen to benefit the poor compels the taking of immediate steps. If some such steps be lacking the insight vanishes and the new-born life fails of perpetuation and effect. By the operation of this law of vital impulse toward embodiment St. Paul, after he had had his vision on the road to Damascus, went forth to preach his gospel to the Gentiles. To free men from the dominion of the actual and make them truly alive in the pursuit of spiritual objects was the mission of his great career. With a like purpose did his true successors organize the Church and build cathedrals and endow universities. With the desire that weary and storm-tossed souls might escape the moral perils of the world asylums were provided. As embodiments of the will to preserve the spiritual life there sprang up nunneries and monasteries. Out of their doors came those who labored for the social good, while within their walls were they who, in brutal and degenerate times, retained their faith in spiritual things and kept alive the starving bodies of learning, science and the arts.

Such are some of the more ancient forms in which the activities of men have sought to conserve and advance the cause of spiritual life. But spiritual life demands more than a form in which it can reside. It also demands

a great *variety* of forms, and as it grows and gathers strength it casts off ancient tenements and insists on having new ones better suited to its needs. Such, in fact, is the insistent law of every kind of life. It is a law which is impressed upon us with each recurring spring. It is also a law that in the life of our cities, our commerce and our population is palpably operative all the year round. A living commerce sees outworn ships retired and more efficient modern vessels put in their places. A living city is one that is in constant process of reconstruction and enlargement. A living race is one that is forever being replenished with the fresh ideas and forceful initiatives of youth. They are its only salvation from the moribund conservatisms of age. In like manner if men are to have a living religion, if the spiritual values of the ideal vision are to be retained and progressively appropriated, it can only be by such live actions as are able to express and embody them in the living age. This does not mean that all old forms should perish, for I am not preaching revolution but orderly development. The candle yet shines in the presence of the electric light, and street-cars still serve a purpose between the subway and the elevated railway. Even street-cars, however, show a marked improvement over their forerunners of a decade ago and the candles we burn today give better light than the dips and tapers of the past. Changes like these, indicative as they are of the modifications and multiplications of form required by progressive life, show us that while some outward embodiments of religion, corresponding to the rushlight and the stage-coach, must surely pass away, and others, corresponding to the locomotive, be introduced, yet the most persistent need of life after all is the enlargement or transformation of those forms of action to which we are already accustomed. Gone is the day when in order that men may have life in heaven their earthly life is burnt

out at the stake. Gone is the day, at least so far as the civilized world is concerned, when men conceive that by the mutilation of their bodies and seclusion from society they can do worthiest penance for their sins and reconcile themselves with the eternal righteousness. Gone, too, is the day when filthiness is esteemed akin to godliness and when to manacle and beat the feeble-minded and insane is thought to be the proper means of razing out the troubles of the brain. In order that our fellow-men may have life and that they may have it more abundantly we are not likely to continue or revive these well-intended barbarisms of bygone days.

Indeed we may say that those newer forms of action in which we strive to embody the ideal values and help humanity to a more abundant spiritual life are acts of glad satisfaction rather than deeds of gloomy and dramatic renunciation. I know it is often said that the present day is defective in the sense of sin, but I am convinced that a truer as well as a more sympathetic statement of the facts is that the best part of the world has made up its mind that it is not the hair-shirt and the cowl which are the marks of genuine contrition, but the unostentatious opening of the purse in one's everyday clothes, the sacrifice of private business to public duty, and the desertion of ease and comfort, not to torture one's self into hallucinations in the desert, but to educate the people in right living and right thinking and to fit them for that greater usefulness and larger liberty which the evolution of the spiritual life retains in keeping for our race. All these varied acts of helpfulness involve their necessary renunciations, but it is the positive bestowal of benefit that is their outstanding feature and not the negative act of sacrifice and abnegation. I know that men may make public boast of their charities even as they make parade of their austerities, and yet I cannot

but regard it as an evidence of progress when they derive happiness from spiritual actions rather than pain.

And surely such an attitude of glad endeavor approximates more nearly to the joy of him who said, "Take my yoke upon you, and learn of me; . . . for my yoke is easy and my burden is light," than does the stern and sour demand of a mind forever brooding on the thought of evil. The transformation then which man's actions have undergone in his attempt to realize the spiritual vision and give his brethren a more abundant spiritual life is one in which we cannot but observe true progress towards the spiritual goal.

The goal, on the other hand, is yet far distant, and new and numberless are the deeds which must be done both to conserve the spiritual life of the doers and to secure the freedom and development of that life to the people at large. Laws that shall protect them from greedy and merciless employers, inventions that shall preserve them from the perils of their daily tasks, hospitals in which they shall be nursed when ill, churches and schools and colleges in which they shall be inspired and informed when well, purer and cheaper books for their hours of leisure, more human treatment for their hours of toil and nobler governments by which they may enjoy more propitious conditions for the evolution of the man. Such and many more are the religious achievements required of us all if we are to make the spiritual vision a reality and evoke in the people a more abundant spiritual life.

But spiritual life is not merely a matter of action and feeling alone. It is also an affair of thought. It asks for a knowledge of truth and principle. It is not satisfied with the simple pomp and panorama of events. It would explain these events by other events which go before and it would discern if possible those sequences and subtle rhythms of the spectacle which give the whole

its harmony and law. Hence just as the dream or vision of the ideal drives men to deeds of imitation and embodiment, just as they seek to paint the beauty they behold or perform the duty that they feel, so they endeavor to describe the light they see in words of theology, philosophy and science. As a result of these researches and experiences and in addition to the hypotheses which await their verification, we have on the one hand certain demonstrated truths which all the world accepts and on the other certain far-reaching insights and radiant glimpses into truths which are as yet but partially revealed. Of these last are all the deeper verities of life and mind, for they await that fuller spiritual experience and that further development of thought and character by which, if ever, they can be adequately formulated. Unlike the theologians who succeeded him Jesus portrayed these truths in glowing parables and not in rigid dogmas, for he knew that vital principles of this description would be forever re-interpreted and re-expressed as need and new experience of life and knowledge asked. At any rate such has been the history of the verbal portraiture of great religious truths, and just as the development of the spiritual life has called for the abrogation of some religious customs and the transformation of many religious activities, so it has rendered certain dogmas obsolete and made all others subject to revision and restatement.

And there is nothing novel or exceptional in this. Such transformation is a law of life. It is illustrated in every sphere of vital development and has been in constant process of appearance since the world began. "The thoughts of Jesus," says Harald Höffding, "have *proved* their fruitfulness, for, perishing in their original form, they have in virtue of this dissolution risen again, to grow and work under new conditions throughout a succession of historical adaptations. Buddha softened Asia, but

Jesus taught Europe a great Excelsior." And what is this but to say that wherever religion is a living thing it will of necessity be throwing out new forms of thought as well as shaping fresh and vigorous modes of action.

Moreover, such a process of transformation is not only a law of life, it is also the only process in which a growing faith can be preserved. It is a necessary means of conserving and increasing godliness and not a base elimination or denial of it. A live religion conceives new forms of thought just as a live people bring forth new laws, new literatures and new inventions. Such changes too are the result not merely of inward spiritual movements but of alterations in environment. A growing life is conscious not only of novel forces from within but of novel worlds without. We Americans of this Twentieth Century live in a very different thought-world and civic world and business world from those that Jonathan Edwards and George Washington inhabited. And in order to abide in these worlds we must among other things adjust ourselves to them. We must have the kind of education that the age demands. We must acquire its methods of doing business, learn to use the telephone and telegraph, adapt ourselves to electric lights, steam-heat and elevators. To fail to do these things would be to drop out of the living world. In like manner we must adjust our religious creeds and concepts to the new environments of thought and fact which natural science has disclosed. To fail to do so would be for all those who live in touch with science to lose their faith. The adjustment of inner forms of faith to the outer world of fact is, therefore, the protection and salvation of the religious life. Without accepting Herbert Spencer's definition of life as either adequate or final, we must admit that he describes a most important phase or aspect of life when he defines

it as "the maintenance of inner actions corresponding to outer actions." The context shows that by actions he simply means events. Now it is the adjustment of the inner events of spirit to the outer events of nature which compels us, for example, not to abandon the miraculous, but to reconceive it in such a way that it will not clash with what we know. If miracles are to be regarded as violations or suspensions of natural laws, then the only course left open to the modern mind would be to say with Arnold, "They do not happen." But when it is seen that parallel with the curve or sequence of the natural order there runs another curve or sequence which cannot be resolved into the natural order or explained by it, when it is recognized that there is a divine accompaniment of melody to the words of our human song, then we find ourselves in the presence of a continuous stream of miracle to which no linked succession of material events can give us either origin or clue. In like manner, if the supernatural is only to be pictured as a sphere of spiritual being surrounding the physical and occasionally descending into it out of the skies, then must the idea of the supernatural vanish from the living world. But when it is realized that the supernatural is an indwelling spiritual reality and the object of spiritual experience, then is it found to be not a cataclysm from without, but part and parcel of a cosmic process in which we share and to which as sons of God we have the privilege and blessing of free access. Thus it is that while the form of faith must vary the faith itself abides and grows. The transformation of the form is necessary to the preservation of the reality. Even as the Jews at one time believed that the commandments of God came down from Sinai, but subsequently discovered that they issued from the still small voice of conscience, so must Christians learn that the supernatural does not descend out of the physical heavens but

is an indwelling gift of God, coming to life in every spiritual birth.

And yet although the transformation of the forms of faith is both a law of spiritual life and the necessary means by which it is conserved, there ever have been and I fear there ever will be those who seek to make such transformation difficult if not impossible. One would speak with gracious sympathy of all those folk who, finding themselves at home in ancient tenements of thought, have neither wish nor need of changing their abode. There are survivals in religion as well as in culture, and they serve as beneficent shelters for all those people who are unready or unequipped for the achievements of advancing life. Their old homes are necessary to their peace even as the Ptolemaic System was necessary to the pious monk who, having had one glimpse of Jupiter's moons through Galileo's telescope, refused ever to take another look. But there are others, leaders of the people and high in official authority, dignitaries who ought to be wise in the laws of spiritual life and rich in spiritual experience who give the weight of their position and the influence of their example against that transformation of religious thought which is essential to its present growth and future victory. They do this honestly no doubt and yet they ought to know that the Church, whatever its name, that fails to find new statements and fresh symbols of the faith is not a living Church. She may have a name that she liveth, but in reality she has begun to die. Yes, they ought to know that faith does not consist in an assent to ancient dogmas or the recitation of ancient formulæ, but in that living touch with spiritual being which brings forth personal conviction of everlasting truths.

The winning of such convictions requires struggle, but life is a struggle and not a quiescent submission to au-

thority. The winning of such convictions means also the glad solution of many a doubt and the intelligent refutation of many an error. But is that man intellectually alive who simply dismisses these doubts as ministers of Satan, or who refuses hospitality to such suggestions as happen to conflict with current and received traditions? He certainly would not be regarded as alive in any walk of science, literature or business. Doubts have been the frequent starting points of fruitful thought and valuable knowledge. They have been the thresholds too of many great and imposing discoveries, while the whole long history of error shows how luminous it often is with the glow of dawning truths. If here at Columbia there were no research in the laboratories, no encouragement to the student to test by his own experiment accepted hypotheses and, in the interest of truth, to confirm or modify them; if here at Columbia there were none of these stimuli and inspirations but only the reproduction of time-hallowed reactions and the reiteration of inherited opinions, you would not be the live University you are but a dead one. If in literature you simply worshipped the great masters, and repressed individual initiative as disloyalty to the classic fathers, you would not be educating the future leaders of thought and style but training emasculated copyists who, while they might transcribe the letters of the dead or feebly imitate them, would never have a thought of their own to give the world and never a spiritual insight with which to brighten it. If such were your attitude, you would be helping to kill literature and not create it. To be alive, literature must express the living thought, the thought that is experienced in the present world and dares to coin new phrases and strike out a style of its own if but the living need demands it.

And is religion to be a less living thing than science or

literature? Have science and literature a future and has religion none? Or to put the question in another way, are men to be taught and encouraged to use their minds everywhere else but in the most profound and vital thing of all — religion? Are they to have a live science, a live art, a live business, and not a live religion? For think of it, we as teachers are not dealing primarily with subjects but with *men*, and in these men there dwells a spirit that should be sacred in our eyes. They need good shepherds, shepherds who would preserve inviolate the function of thought with which they are endowed and who are determined that this function shall have life; for this same function is a gift of God and can be led by being taught to exercise its own inherent powers to think the thoughts of God the Father after him and to find its joy in that research and rediscovery of God's great truths which is a vital part of spiritual life. Not to brand these sheep therefore with the outward trademark of some specific school of thought, but to see to it that they have a thought-life of their own and that they have it more abundantly — this should be our quest; and if we do but faithfully pursue it we shall be following in the footsteps of that Good Shepherd of the sheep whose overmastering love was neither for systems nor institutions but for the spiritual life of man.

Such then are three essential moments of the spiritual life, the moment of its birth in feeling and the moments of unfolding reason and behavior in which the feeling flowers into the explicitness of deed and thought. But our long analysis of the elements of the spiritual life must not lead us to forget that despite the manifoldness of its functions it is in nature one. We need therefore to preserve its unity and wholeness as well as the integrity of its component parts. Just as men may become so absorbed in the details of their business or the fascinations of their

books or the experiments of their laboratories as to forget the common life of the city or nation, so may they devote themselves with such exclusive strenuousness to some one fragment of the spiritual life as to lose all vision of the whole and even to forget that they are spiritual entities at all. The process of differentiation or of division of labor is a necessary phase of life, and yet it involves the ever-present danger of becoming separated from the sources of spiritual being or of growing unmindful of the spirit's social character. By a rigid course of unwearied philanthropic activities a person may differentiate himself out of all touch and patience with the problems and values of intellectual research, and by ascent to rare and distant altitudes of thought he may so segregate himself from mundane tasks and social duties as to forget that he is a man. As a rigorous worker for the party or the Church or as a special pleader for their temporal success he may drift far away from that vision of the Holy City which "pleased his childish thought." As an investigator again and as one immersed in the dizzy whirl of atoms or the complexities of concepts he may cut loose and cast away the tie which binds him to

> ". . . those first affections
> Those shadowy recollections,
> Which, be they what they may,
> Are yet the fountain-light of all our day,
> Are yet a master-light of all our seeing."

Absorption in some special phase of spiritual life may therefore isolate us from that well-spring of feeling whence we started, and the division and redivision of labor in the spiritual sphere may cause us to lose touch or sympathy with other labors of the spirit not our own.

If on the contrary we do but preserve that continuity of life which gives us constant refreshment from the fountain of feeling, and that wide contact with life which

brings us insight and experience, then there emerges a final moment of our spiritual being wherein the whole grows ripe in fruits and graces of the soul. It is this ultimate stage or climax of development which men call spirituality. *There* is to be found the love that comes of sharing human infirmities and struggles, the love that does not biliously assail a brother's argument but smites it friendly, in the hope of carrying home conviction or correction, the love in whose eyes the human soul is sacred as a gift divine and for whose glad salvation into life it labors, bears and waits, the love that *knows* it only knows in part and that not until that which is perfect is come shall that which is in part be done away, the love that "beareth all things," "hopeth all things," "endureth all things," the love that never faileth.

There too is the joy of having found a safe defence against all perils, enmities and malice, the joy that comes of knowing how to use one's mind and of having one's body in subjection, the joy that comes of seeing truth and doing well, the joy of exercising one's powers to relieve distress or pain and to carry comfort to the fatherless and widow, the joy that knows the values of the spiritual world to be life's choicest treasure and its abiding hope of life to come.

There also is the glorious fruit of freedom: not freedom from the baser passions and desires alone but from those highly placed and highly honored lusts for worldly fame and power, freedom from the fear of being reviled and persecuted for righteousness' sake, freedom from the lash of human rebuke and the sting of human scorn, freedom to rejoice in God's effulgent truth and to feel the sunlight of his presence filling one's mental house, freedom to befriend the outcast and unclassed, freedom from the authorities that would intimidate our intellects and from the customs that would enslave our hearts, freedom to

work as conscience dictates and as truth directs, freedom in short to be a living man — the freedom of personality. If God is a Person, the fittest worship of God must be the development of a personality. The Christian religion had a great personality for its founder, and it was the never-failing prayer and passion of his heart to rescue men from the thrall and thoughtlessness of tribal religion and to make them strong and self-directing persons. His care was for the personalities of his flock. His purpose was that they should develop their gifts and talents, not basely use or bury them: that they should be men with real convictions, real affections, real characters, possessors of their own faculties and powers and through them sharers in the faculties and powers of the good and glorious God. He came that they might have life and that they might have it more abundantly.

And now, men of Columbia University, on the day when this beautiful Chapel is opened to you and dedicated to God, I pray you use it for the inspiration of the religious life and the education of personality. The other departments of this University are, as I have tried to make you feel this afternoon, participators in this holy task. The laboratory and the class-room have their spiritual functions as well as the services and sermons of this splendid edifice. But there are attitudes of mind and phases of feeling and aspects of truth to be caught and taken here which it is certain no other building in this stately group can furnish. I beg you, therefore, use this building, and I do so knowing full well the feeling which many University men entertain toward religion and the church. It is University and College men who have been the intimates of almost all my life, and hence it is as your friend and colleague and not as an official minister that I have been addressing you today. Quite naturally, then, I am conscious of much that may have been passing

through your minds as you have patiently waited for me to finish, and so I ask you to remember that the important and imperishable essence of religion is the spiritual life. I know of much that many of you have against what calls itself religion and, if I understand you aright, I largely share your antipathies and concur in your judgments. In this connection, however, I shall take the liberty of recalling to your minds certain pregnant words of William James: "The basenesses," he says, "so commonly charged to religion's account are thus, almost all of them, not chargeable at all to religion proper, but rather to religion's wicked practical partner, the spirit of corporate dominion. And the bigotries are most of them in their turn chargeable to religion's wicked intellectual partner, the spirit of dogmatic dominion, the passion for laying down the law in the form of an absolutely closed-in theoretic system. The ecclesiastical spirit in general is the sum of these two spirits of dominion." It is, then, the wicked practical partner of corporate dominion and the wicked intellectual partner of dogmatic dominion which are the deadly foes of spiritual religion. Their passion is to rule and not to develop. Their first love is the fold and not the sheep. Their enthusiasm is for the organization and not for humanity.

But Jesus' love is for men, for personality. He did not toil and suffer in order to propagate another breed of Scribes and Pharisees devoted to institutions, but that he might inspire a fresh race of spiritual heroes consecrated to the service of the people. It was not to bind upon these peoples' necks new yokes of doctrine and prescription that he came, but that they might have life and that they might have it more abundantly. The cause of the spiritual life is, therefore, the cause of the people. It is your cause and my cause and the cause of every man who loves the things of mind and spirit

and wishes to see them triumph in the world. And surely there never was a time when the affirmation of the spiritual life by precept and example was more demanded than in this age of fat materialism and exultant physical prosperity. Never was there a time when the world more sorely cried for men who would refuse to have their brains stolen from them in the Churches or their consciences bribed away in politics or business. More than ever it is the spiritual life that is needed to leaven all our so-called secular activities and to make them what they ought to be — affairs of conscience and understanding, affairs of justice and public spirit, affairs of service human and divine.

It is then as leaders or followers in a great Reformation that I summon you today to stand forth manfully and champion the cause of spirit and personality. It is no time for University men to abandon religion and the churches any more than it is a time for them to abandon politics. The Universities of Europe played an important rôle in that great revival of learning and religion which took place centuries ago, and it is a like rôle that is awaiting the Universities of America in that new and better renaissance of spirit that is taking place today. *Rise then, Men of Columbia, to this high mission of the Spirit!* For it is not riches and jewels and lands and pride and ostentation that we need, but love and truth and righteousness; the clear and noble mind, the unsullied conscience, the incorruptible character, the modest but courageous spirit that dares speak out its message and suffer for the truth and right. It is this we need — the Spiritual Life, for

> "'Tis *life* whereof our nerves are scant,
> More life and fuller that we want."

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